The
CHRISTIAN CENTURY
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Shakespeare on Czechoslovakia
An Editorial

Dropping the Bible
By Claude Allen McKay

PALESTINE
Chaos Without End
By Albert Viton

Arrested Liberalism
An Editorial

Home Is Where the Quart Is
By Charles W. Ferguson

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In This Issue

ALBERT VITON

an American journalist, has been resident in Palestine for about three years, after having been expelled from Germany where he served as a correspondent for the Jewish Telegraph Agency. During his residence in Palestine he has contributed many discussions of the problems of that country to this and other periodicals. Mr. Viton expected to leave Palestine this year in order to make a study of conditions in China and the Far East, but he has been held in the Holy Land by the rapid succession of critical events.

CHARLES W. FERGUSON

was for a time a minister in the Methodist Episcopal Church, South, but several years ago he joined the religious book department of Doubleday, Doran and Company. Later he became one of the founders of the Round Table Press. He is now associate editor of the *Readers Digest*. Mr. Ferguson has published a number of books, among them *The Confusion of Tongues* which presented a survey of the smaller sects in the United States. Another book, entitled *Fifty Million Brothers*, is a study of American fraternal orders.

CLAUDE ALLEN MCKAY

is minister of the First Congregational Church, Binghamton, N. Y. Earlier pastorates were in Brockton, Gardner, and Springfield, Mass. While in Springfield he was stated lecturer at the American International College located there.

KENNETH MACLENNAN

with this issue begins his service as staff correspondent in Scotland for The Christian Century. He has recently retired after many years service on the secretarial staff of the International Missionary Council, Edinburgh House, London.

The Christian Century

October 26, 1938

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Calendar of Coming Events

Oct. 14-29. American Lutheran Biennial Convention, Sandusky, Ohio.
Oct. 25-27. Baptist State Convention, Malden, Mass.
Oct. 25-27. Congregational-Christian Mid-West Regional Meeting, Wichita, Kan.
Oct. 26. Oklahoma Annual Conference, Methodist Episcopal Church, South, Okmulgee.
Oct. 26. North Texas Annual Conference, Methodist Episcopal Church, South, Paris.
Oct. 26. Foreign Policy Association, Albany, N. Y.
Oct. 26. Foreign Policy Association, Minneapolis.
Oct. 27. Upper South Carolina Annual Conference, Methodist Episcopal Church, South, Laurens.
Oct. 27. Foreign Policy Association, St. Paul.
Oct. 28. Southwest Province Synod, Protestant Episcopal Church, Houston, Tex.
Oct. 28. Methodist Laymen's Rally, Arch Street Church, Philadelphia; Bishop E. G. Richardson, Dr. G. M. Bell, speakers.
Oct. 29, 30. Yearly Convention of the Gideons, Richmond-Leland Hotel, Richmond, Ind.
Oct. 31-Nov. 1. Conference on the city church, Kansas City, Mo.
Nov. 1-3. National Stewardship Convention, Chicago.
Oct. 31-Nov. 1. Forward Movement Commission, Protestant Episcopal Church, Memphis, Tenn.
Nov. 2. North Mississippi Annual Conference, Methodist Episcopal Church, South, New Albany.
Nov. 2. Texas Annual Conference, Methodist Episcopal Church, South, Long View.
Nov. 2, 4. Meeting of House of Bishops, Methodist Episcopal Church, South, Memphis.
Nov. 2, 3. Protestant Episcopal House of Bishops meeting, Memphis, Tenn.
Nov. 3. North Alabama Annual Conference, Methodist Episcopal Church, South, Anniston.
Nov. 6-11. International Good Will Congress, Palace Hotel, San Francisco.
Nov. 7-12. Fall Meeting, Board of Bishops, Methodist Episcopal Church, Hotel Dennis, Atlantic City.
Nov. 9, 10. Area Conventions, New York State Council of Churches, Middletown and Gloversville.
Nov. 9. North Arkansas Annual Conference, Methodist Episcopal Church, South, Paragould.
Nov. 9. Mississippi Annual Conference, Methodist Episcopal Church, South, Natchez.
Nov. 10. Alabama Conference, Methodist Episcopal Church, South, Montgomery.
Nov. 10. South Carolina Annual Conference, Methodist Episcopal Church, Hartsville.
Nov. 13. Men and Missions Sunday.
Nov. 14. Annual Meeting, Board of Foreign Missions, Methodist Episcopal Church, New York City.
Nov. 14, 15. Annual Meeting, Massachusetts Council of Churches, Brockton.
Nov. 14-20. Methodist Fellowship Week.
Nov. 15-17. Area Conventions, New York State Council of Churches, Hornell, Lockport, Norwich.
Nov. 16. Memphis Annual Conference, Methodist Episcopal Church, South, Martin, Tenn.
Nov. 16. Louisiana Annual Conference, Methodist Episcopal Church, South, Baton Rouge.
Nov. 16. Little Rock Annual Conference, Methodist Episcopal Church, South, Camden, Ark.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE STARTLING headlines announcing that Jerusalem has been seized by the rebel Arabs and is now besieged by the British—the first siege of the Holy City since its capture by Saladin in 1187 drew Frederick Barbarossa, Philip Augustus and Richard I thither for the third crusade—seem to go somewhere beyond the facts. The Arabs have, to be sure, barricaded themselves in the walled city and have taken over some of the functions of government, and the British forces are on the outside, exerting such pressure as is possible but refraining from gunfire. The operations are scarcely of a sufficiently military nature to be accurately described as a siege. But the incident marks a new and critical stage in the tense situation described by Mr. Viton in his article (page 1290 of this issue) which comes fresh from Jerusalem. The bold measures now being taken in Jerusalem by the Arabs, whether or not they amount to a military occupation, support and illustrate Mr. Viton's representation of their intransigence and the extreme difficulty that will attend any effort to bring peace by a compromise which will seem reasonable to any but themselves. At the same time his picture of the serious economic conditions into which they have been forced makes it impossible to view their regrettable violence as sheer depravity. Their grievances are real. So are the needs and rights of the Jews. And the conflicting economic demands of both are complicated by their religious antipathies. To such a complex problem as this, there is no solution that is entirely right.

Jerusalem Besieged

How Austria Has Changed!

UNTIL Austria was *spurlos versenkt* beneath the waves of nazism, it was one of the most Catholic countries in Europe, and Vienna was one of the most Catholic cities. If Cardinal Innitzer thought he had a formula by which the country and city might remain just as Catholic while becoming nazi, he has had a rude awakening from that dream. The personal attack on him was only one item. The state officially regrets the mob's action and gives assurance that it "will call those responsible to account." But the responsible party is itself. How can a state train its youth in rowdyism, kindle its hatreds and fan its passions, and then, having provided the objects, the motives, the mood and the methods of mob violence, plausibly pretend to hold individuals responsible for such demonstrations as that against the cardinal? But the real conflict between church and state in Austria has centered upon education and marriage. The closing of schools conducted by the religious orders provides a double grievance: it deprives the church of the right to educate and robs the Catholic laity of the right to have their children educated in religious schools; and it takes their means of livelihood away from the members of the teaching orders. There are always the seeds of conflict in the church's claim to the exclusive right to educate. Unless the state will yield, as it has hitherto done in Austria, or unless church and state will compromise, as they do in the United States, a clash is inevitable. The nazi state will not compromise. The Austrian bishops' pastoral protests against this and also against the secularization of marriage. The tension on these points is causing a large number of withdrawals from the church. Catholic Austria is no more.

Hitler Wants Triple Power to Attack

SO MANY swift consequences have followed the great capitulation at Munich that only the radio can keep up with them. News broadcasters have gained an importance they never had before except on election night, and that was but momentary while this is sustained. But one surprising development, if anything can still be surprising, was the reported German suggestion that the British air force be limited by agreement to 35 per cent of the German strength. Such plausibility as this proposal has lies in its analogy with the agreement of 1935 under which the German naval tonnage was limited to that per cent of Great Britain's, and in the claim that Germany's more exposed position requires three times as much aerial defense. The fallacy of it lies in the fact that airplanes are not primarily or chiefly weapons of defense but of attack. It is of course true that navies and armies are not exclusively

defensive instruments either. Almost nothing is, except forts and trenches, gas shelters, emplaced artillery and anti-aircraft guns. But an air force is offensive by primary intention. Not only so, but it is the swiftest of all means of attack. It is the one which, if its preponderance is sufficient, can be expected to end a war by destroying an enemy's military and industrial centers, or even by obliterating his civilian population, before armies and navies can leave the home base. To have a triple air force is to have the means of delivering, without fear of formidable opposition, that swift decisive blow which every nation fears will make the first thrust also the last in the next undeclared war. If the policy of appeasing the dictators has any limit at all, it must be somewhere short of this.

Chaco Border Fixed By Arbitration

THE HANDLING and final settlement of the Chaco dispute between Bolivia and Paraguay cannot be exhibited to an admiring world as an example of the perfectly ideal treatment of a boundary quarrel, but it shines rather brightly against the background of some darker pieces of recent history. For the century-old dispute has been settled by an arbitral award arrived at by a board consisting of the presidents of Argentina, Brazil, Chile, Peru, Uruguay and the United States, and accepted by the two contending parties. Three years of bloody and unnecessary war terminated in the agreement, practically forced by the Pan-American conference at Montevideo in 1935, to leave the matter in the hands of the six presidents. Most of the territory in question was awarded to Paraguay. In this respect it may be that the commission was influenced by the fact that Paraguay had gained possession of it during the war and was in possession of it when the case was referred to arbitration. In so far as the board of arbitration merely legalized the status quo which had been created by three years of fighting, rather than determined what were the respective rights of the parties before the war began, it falls short of perfectly illustrating the substitution of arbitration for war. But perhaps the arbiters found that the actual line in 1935 nearly coincided with the rightful line before 1932. Let us give them the benefit of the doubt. At any rate, the outcome is that Paraguay has most of the vast unsettled area and Bolivia has its oil fields with a sufficient margin of territory beyond them to give a feeling of security. As seen from far away, the settlement seems fair enough. One thing that made possible an agreement to stop fighting and appeal to reason was that neither party was overwhelmingly stronger than the other or strong enough to ignore the urgent advice of its neighbors.

Italy Fighting on Three Fronts

ITALY, simultaneously engaged more or less sharply with the Spanish loyalists, the Jews and the Vatican, has apparently become conscious of being somewhat overextended. Italian "volunteers" in Spain to the number of ten or twelve thousand have been checked out by the nonintervention committee—it really does continue to exist—and are headed for home. This is expected to please Great Britain and perhaps satisfy the condition for putting the pact into effect. It will certainly please the Italian people who, though their opinion counts for little, cannot care to sacrifice their sons for a cause in Spain in which they have no interest. A recent official Italian statement gave the Italian losses in Spain as 12,147, killed, wounded and prisoners, and estimated that 2,000 of the wounded were permanently crippled. The Vatican will perhaps not be so happy over the withdrawal of assistance from its favored champion of the faith, Franco. But pleasing the Vatican is not at the moment a dominant motive with il duce. He has already displeased it with his anti-Jewish edicts. The scope of these edicts has, however, been considerably restricted by exempting several classes of Jews from the application of the edict, including those who rendered military service in the great war or in Ethiopia or Spain. (Putting Spain on a par with Ethiopia is another confession of the fiction of "volunteering" and the fraud of nonintervention.) But the prohibition of intermarriage with Jews and the restrictions upon marriages of Italians with foreigners have been made even more strict. This invasion of a field in which the church claims jurisdiction has aroused the Vatican again. But the Vatican should reflect that these laws—bad as they are in its view, and in ours—do not compel priests to do anything contrary to canon law; they merely define certain limits within which they must act when they act. Certain of our own states have laws against racial intermarriage, and the Roman Catholic Church has found a perfectly satisfactory way of rationalizing its conformity with these laws and its claim to jurisdiction over the institution and sacrament of marriage.

John Strachey Excluded As a Communist

HIS PASSPORT visa canceled while he was in mid-ocean, Mr. John Strachey, British author and lecturer, has been detained at Ellis Island with every prospect of deportation. The charge is that Mr. Strachey is a member and officer of the British Communist party. On information to this effect from the American consul at London, who received it "from confidential sources," the state department canceled the visa which had been granted in London. Mr. Strachey says he is not and never has been a member of the Communist party, but he is not allowed to prove it or to demand proof of the contrary because it is held that he must be returned to England so that the case can be investigated by the American consul there, if at all. Meanwhile his lecture dates are slipping by. This seems extraordinarily silly, as well as unjust. Mr. Strachey has lectured in this country and his books circulate freely here. His opinions are well known. He is undoubtedly a left-winger. He has never been quoted as advocating the overthrow of government by violence. He believes in radical social and economic changes, and further believes that if these changes are not brought about peacefully by orderly processes of law they are certain to come violently because repressed human nature is an explosive material. But to predict revolution unless there is reform is not the same as advocating revolution. It is a

very urgent way of advocating reform. Can it be that those who are so anxious to muzzle him are more interested in preventing what he considers reform, or even the free discussion of it, than they are in preventing revolution and violence? Considering how many alien communists there are in this country, it is ridiculous to focus attack upon a serious and peaceful student of social change, who is averse to violence and whose connection with the Communist party is evidenced only by an anonymous informant in London. While Mr. Strachey was cooling his heels at Ellis Island, his cousin, Major James Strachey Barnes, arrived at the port of New York and received an abundant entrance. Major Barnes, one of the loudest pro-fascists in England, came to lecture in support of the tory point of view and the Chamberlain policies toward Hitler.

Annual Religious Statistics

AGAIN we are indebted to Dr. H. C. Weber, statistician-in-chief for American Protestantism, and to the *Christian Herald* for compiling and publishing the most accurate statement that can be made in figures of the numerical growth or decrease in the membership of the denominations and their present statistical strength. The outstanding facts are these: There are forty-two Protestant bodies having a membership of over fifty thousand. These reported a total net gain of 356,005 during the past year, and a present membership of 35,879,311. The Roman Catholic Church gained 491,549 and now has 21,322,688. If only members over 13 years of age are counted, the Protestant bodies gained a few more, 386,210, while the Roman Catholic gain is turned into a loss of 464,742. These last figures must be considered as containing a considerable element of conjecture. If they mean anything—and Dr. Weber is a very careful man who, though he cannot do the impossible, can come as near the facts as anyone—they mean that the Roman church lost nearly half a million among its adults but came out with a favorable total by adding nearly a million children to its rolls. Protestant churches, on the other hand, have gained considerably more than a third of a million adults, but have actually fewer children on the church books by thirty thousand than a year ago. That may mean that they are losing the children, or that the children are in the church school and other organizations but are not yet enrolled as members of the church. Contrary to a general impression, the figures for separate denominations do not show that the more emotional types are growing at any remarkable rate, though they do lead in per cent of increase. The Assemblies of God claim a gain of about 13 per cent, and the Nazarenes about five. Seven denominations, including some very prominent ones, were thrown for a loss.

Add: Old Age Pensions And Politics

THE NEARER we come to the November elections, the more closely the old age pension plans appear to be geared into the political contests in many states. The conservative Republicans of conservative New England have gone strongly Townsend. It is worth noting that New England has a higher per cent of elderly persons than any other section of the country—perhaps, as New Englanders would like to believe, because of the higher standard of virtue and vigor, or perhaps only because so many of the young have left to earn a living elsewhere. North Dakota is a particularly interesting field of political conflict, with old age pensions holding a prominent place among the issues. When Senator Nye, who favors the Townsend plan, won the Republican renomination, Governor Langer entered the race for his seat in the Senate as an independent with the backing of the nonpartisan league and a pension plan which promises forty dollars a month to persons over sixty-five. The method by which the state is to get the money with which to pay these pensions is, perhaps wisely, left for future determination. One suggestion is that they may be paid in scrip to be stamped, two cents a week, as in the California plan; another is the hint that Washington may be persuaded to foot the bill. In spite of serious and important issues involved in the reelection of Senator Nye, the chances are that the outcome will hinge largely upon the relative attractiveness of two impractical methods of giving old age pensions. In Texas, Florida and Washington pension plans played a considerable part in determining the outcome of the primaries and will be a factor in the elections. One needs to remember the mock-serious campaign for "bonuses for the veterans of future wars," urged with hilarious solemnity two or three years ago, to appreciate the spirit of the California students' alliterative and alluring proposal of "fifty dollars every Friday for folks under fifty," payable in milk bottle top tokens, which are to be self-liquidating (as bottle tops should be) by paying a penny and punching a hole every time the token changes hands. When the holes consume the top, the incident is closed. Resourceful youth!

Must Columbus Day Be Always Partisan?

THE CELEBRATION of Columbus Day—October 12, for the benefit of any who may have forgotten—has never taken a very deep hold upon the imagination of Americans generally. It has always remained the special interest of a limited group of Americans of Italian ancestry and of the Roman Catholics. Witness what happened in New York city. There was a civic celebration at which Governor Lehman, Mayor La Guardia and other distinguished citizens made speeches. The addresses were punctuated with shouts of "Viva Mussolini!" The governor was boo'd when he praised the American principles of toleration and the protection of the rights of minorities and of every individual citizen. This was doubtless taken as an insult to fascism. Mr. Dewey was cheered when he praised an Italian colleague in the present campaign. And so it went. Religion had nothing to do with that, but sometimes the sectarian factor is almost as prominently, though not so violently, displayed. One always has the feeling that some group is trying to capitalize the reputation of our great discoverer for the enhancement of its own prestige or morale. Thirty-five states have made Columbus Day a legal holiday. The Columbian Exposition of 1893 gave it considerable impetus. So did the ac-

tivity of the Knights of Columbus, organized in 1882. We would all like to be grateful to Columbus for the happy accident of his being interrupted by the West Indies on his way to China. There is a certain amount of accident in most great achievements. The most important discoveries are made by people who are intelligently looking for something, even if not the thing they actually find. Even the fact that the men of Iceland and Greenland had reached these coasts centuries before does not detract from the merit of Columbus, for nothing followed from their discoveries and much followed from his. But his day cannot be a time of general and genuine American celebration until special interests, whether racial or religious, cease to evoke the spirit of Columbus to make a Roman holiday.

Arrested Liberalism

ALL WRITERS on religion today are having trouble with the term "liberalism." A new orientation of Christian theology is taking place, and those who formerly were proud to be called liberals are the leaders in it. They are conscious that their minds are turning away from many of the major conclusions which the liberals of the late nineteenth and the early twentieth centuries set up as the "assured results" of liberal thought. Certain doctrines and facts which were either denied or held as irrelevant are now seen as both true and important. Other problems wholly invisible then are now seen as decisive for Christian faith. Under the spell of this new awareness, these erstwhile liberals are seized with a sense of disillusionment in respect to their former intellectual affiliation and look back upon it with regret and even with self-reproach because of their blindness.

Most of these writers have adopted a tone of scorn toward liberalism. Liberalism was unrealistic, they say; it was superficial and shallow; it rested upon optimistic presuppositions which a deeper insight into reality now shows to have been naive. These presuppositions included a certain optimistic belief in the inherent goodness of man, accompanied by a distinct relaxing of the conception of sin and of man's everlasting need of salvation; an optimistic belief in man's moral progress in history as an inevitable process eventuating in a utopian kingdom of God on earth, thus continuing and consummating the upward climb of biological evolution which science had disclosed; a monistic metaphysic in which man and God were so closely interfused that one of two consequences followed: either God guaranteed man's spiritual destiny (quietism), or man must assume full responsibility for his own destiny (humanism); a moralistic conception of the person of Jesus which held him to be a great teacher and exemplar in the moral life of man, but relegated the concept of his saviorhood to such categories as allegory or myth or drama.

These presuppositions, which underlay the most influential thinking of the period now closing, are now being subjected to the most radical and drastic criticism by Christian thinkers. And it is the fashion for this criticism to center its attack upon liberalism itself as the source and cause of so great a departure from the historic Christian faith. Over against liberalism these critics place what they call "realism," with the implication that liberalism is not, has not been, and cannot be realistic. We must abandon liberalism, it is now the fashion to say, in order to deal realistically with the facts of human nature and man's relation to God which have been, historically, the substantive elements of the Christian revelation.

More is involved here than a verbal problem. It was, perhaps, natural enough for the initial critics of "liberal theology" to vent their sense of disillusionment not merely upon the "theology" but upon the "liberalism" under whose spirit it had taken form. Moreover it seemed, for the moment at least, good strategy to stigmatize the whole movement of thought which had come to be labeled liberal. Liberal scholarship had become complacent with respect to its attainments. It needed to be shocked. Its particular views had become so fully identified with liberalism that the quickest way to get attention riveted upon their superficiality was, perhaps, to condemn liberalism itself as superficial. But this stratagem may prove, in the long run, to have been too costly.

Certainly it will prove to be too costly if it allows Christian people to fall back into the position from which liberalism rescued them. It is a great mistake to define liberalism in terms of any particular doctrine or set of doctrines which thinkers working in its spirit may at a given time hold. The spirit of liberal thought is one of the most precious gifts to modern man which have come out of the intellectual struggle of past centuries. To hold it in disdain, to stigmatize it as incompatible with true Christianity, to set it over against realism, to proclaim its bankruptcy, is hardly less than a wanton act. The cure of the errors of liberalism will be found not in something other than liberalism, but in a fresh attack by liberalism itself upon its own findings in the light of new evidence and insight.

The truth of the matter is that, if any specific doctrines are relevant to a definition of liberalism at a given time, such doctrines are those against which liberalism is at that time in revolt, rather than the doctrines which it positively espouses. Certainly this was the case in the past generation. The free spirit of liberalism having become pretty well established in other spheres—notably in science, history and politics—finally entered the religious scene. It began its operations by questioning the truth of certain conceptions held by Christian people—particularly the literal inerrancy of the Bible, the obscurantist dogma concerning the origin of the Christian revelation, and a cosmological view of the origin of the universe and of man. The issue involved here was so sharp that, among the orthodox, the favorite characterization of liberalism was that of "destructive criticism."

In that period, liberalism could with some justice be defined negatively in terms of the doctrines which it was actually engaged in undermining, because these doctrines were held in a spirit which was the opposite of liberalism. But it could not justly be defined in terms of the doctrines which were set up in place of them. For upon the ruins of the old foundations all kinds of doctrines were set up—stretching all the way from mysticism to atheism. Certainly not all of these could be identified as liberal-

ism, for they represent incompatibilities and contradictions.

It is therefore erroneous and unjust to identify liberalism with the set of doctrines enumerated in a preceding paragraph, and to condemn liberalism under the guise of attacking these particular doctrines. Why are these doctrines under attack? Why are they widely felt to be an inadequate expression of the Christian faith? Is it because their critics have decided to return to and reoccupy the fort from which the liberal spirit of free inquiry drove them out a generation ago? This certainly is not the reason. There is in evidence no such reactionary movement on the part of the critics of the late nineteenth and early twentieth century theology. Its critics do not attack it in the name of a literal Bible, or the Genesis cosmology, or an obscurantist dogma of the origin of the Christian revelation.

Even Karl Barth (to take as an example the most conspicuous "conservative" figure in the new movement) is hospitable to the most advanced form of higher criticism. He has no quarrel with the doctrine of evolution or any other position of science, as such. And while his critics charge him with obscurantist dogmatism, he defends his position in terms of sophisticated intelligence and on a plane that makes discussion possible and profitable. This was not the case with the conservatism of a generation ago, or with such vestiges of it as still survive. Conservatism moved in one plane and liberalism in another, and these planes hardly touched each other, to say nothing of overlapping.

We might also cite Professor Wieman, whose new book, written in collaboration with Professor Walter M. Horton, was the theme of an editorial in these pages last week. Wieman stands much closer to Barth in his positive conclusions, though far from him in his method of arriving at them, than to the position which it is now the fashion to identify with liberalism. Yet Wieman is the unquestionable embodiment of the spirit of liberalism, even claiming to confine himself strictly within the plane of empirical knowledge.

Does not all this mean that the very critics of what they themselves disdainfully call liberalism may prove in the end to be the true liberals? We state the question as if the answer were yet undetermined because, up to this point, we have been describing a situation rather than introducing our own view. But if we may now introduce our own view, we are bound to say that the spirit which actuates those who are turning away from the theology which they erroneously identify with liberalism is really the spirit of liberalism. It is liberalism itself which has given them a rational technique and fresh insight to deal with the new evidence which the liberalism of yesterday blindly overlooked.

The distinction which these writers make between liberalism and realism is a false distinction. The true distinction is not between liberalism and realism, but between the liberalism of yesterday and the liberalism of today, or between the realism of yesterday and the realism of today. The liberalism of yesterday was realistic according to its light. The theology toward which we are moving today is no more realistic in principle than was the theology of yesterday: the difference is that the same spirit of liberalism has unearthed new evidence and, instead of hiding its head, ostrich-like, in the sand, as did the conservatism of a generation ago, it faces the facts and strives to come to terms with them.

But this sword cuts both ways. If our modern doctrinal innovators are not warranted in repudiating their classification as liberals, because, forsooth, they *do not* hold the same views held by most liberals a generation ago, let those beware who claim to be liberals because, forsooth, they *do* hold the same views held by liberals of a generation ago. There is no figure in our contemporary scene more pathetic than the liberal of yesterday who insists that the content of liberalism for which he once contended must be taken as the permanent criterion of liberalism. He is really a survival from a vanishing era and is not a true liberal but a conservative, if not a reactionary. His liberalism is arrested liberalism. He is in the same state of mind as were the orthodox conservatives of a generation ago—like them, he is unable to criticize his own presuppositions and to cast them away when the new evidence and insight demand it.

The true spirit of liberalism cannot crystallize around specific doctrines and affirm them as final. It sees that in every doctrinal position which our finite intelligence can take there are both a yes and a no—what it is now the fashion to call a dialectic. No attainment of thought and no achievement of the moral will is final or secure. Neither human intelligence nor human purpose has here any continuing city. Once a position is attained and occupied, it is bound to be infested with perils which require that we move on to another position in order to resist and escape them.

What is this thing called dialectic if not the very essence of liberalism? Yet those who use this concept as a regulative principle in their thinking are those who affect to despise liberalism. And those who cling to liberalism in terms of its achievements of yesterday scorn so-called dialectical thinking. But what Barth and Tillich and Niebuhr are telling us in the name of dialectic is essentially the same thing that liberals told the orthodox of yesterday, namely, that human thought is dynamic, not static; that it is a movement, not a position; that Christian theology grows with the growth of life, and changes when life presents it with new and unanticipated situations. This preachment was constantly on the lips of all the old-fashioned liberals. They exhorted their conservative brethren to open their minds to the new truth which, as they liked to say, was breaking forth from God's word and world.

The same exhortation must now be addressed to liberals themselves. They must not be allowed to become conservative, to dry up the springs of fresh revelation. They must not become the victims of arrested liberalism. A die-hard liberal is no better than a die-hard conservative. In this day when the truth of the gospel is presenting itself with fresh significance and power, in forms both new and old, to a generation which, under the very eye of the liberalism of yesterday, has wandered farther from the Christian faith than any generation since Christianity became the religion of the West—in such a day it is im-

portant above all else that Christian thinking should not be divided by mere verbalisms.

Two attitudes constitute a true liberal: one is his everlasting expectancy of the unexpected; the other is his determination to see the unexpected when it occurs and take account of it with an open and a faithful mind. But these two attitudes also constitute a true realist. Realism and liberalism are one. They should not be put asunder either by those who speak in the name of a realism which sees truth where the liberalism of yesterday did not see it, or by those who speak in the name of a liberalism which finds its glory chiefly in its past.

Shakespeare on Czechoslovakia

THE MYRIAD-MINDED Shakespeare has been accused of lamentable ignorance of geography because, in *The Winter's Tale,* he locates a scene on "the seacoast of Bohemia," and has a character declare that "our ship hath touched the deserts of Bohemia." In the ordinary way of nature, Bohemia has no more desert than seacoast. The poet will have to answer as best he can for the alleged approach to that unfortunate land by ship. As to the ascription of the characteristics of a desert, perhaps he had a prophetic glimpse of the bad treatment it would receive from man after nature had dealt with it so generously. The fact is that, though probably produced a few years earlier, this play was first printed in the folio of 1623, and at that time the Thirty Years' War, which had started in Bohemia five years earlier, had gone far toward turning the country into a desert.

But the prophetic note in Shakespeare with reference to the present European situation finds better illustration in other passages. The second part of *King Henry IV* opens with a prologue spoken by the allegorical character, Rumour, "painted full of tongues." Says Rumour:

> I speak of peace, while covert enmity
> Under the smile of safety wounds the world.

These words touch so close to the quick of the present condition that it is hard to believe they were written three hundred years ago, and applied to events that had happened two centuries before that. Designed to characterize the erroneous early report that "Harry Monmouth fell under the wrath of noble Hotspur's sword," they describe no less accurately the present expectation of peace—if anyone does seriously expect it—as the result of a four-power pact among powers that have freshly thrown overboard all previous pacts.

Then as now, those who rely upon violence as the means of attaining their ends welcome the momentary respite which gives opportunity for more ample preparation for new violence.

> So shaken as we are, so wan with care,
> Find we a time for frighted peace to pant,
> And breathe short-winded accents of new broils
> To be commenced in strands afar remote.

The words are put into the mouth of Henry IV, who hoped that civil strife within his kingdom had been sufficiently allayed to permit him to gather his resources for a crusade. One can imagine Hitler communing with himself in similar terms. The field of his anticipated crusade is not so far from Berlin as Palestine from London, but it lies in the same direction and reaches out toward "stronds afar remote." He would be the last to admit it, but he was shaken to no small degree and was doubtless wan with care when it appeared that his latest annexation might not be unimpeded. Frighted peace had pause to pant, when that which he had threatened to seize, and scarcely hoped to be able to seize without a struggle, was handed to him on a silver platter, while those whom he had expected to guard it from him became the agents for its delivery. It should require only a little pause to recover from the shock of glad surprise before embarking on new broils, since the threats that were sufficient to make a meal—if not a desert—of Bohemia can scarcely be expected to fail on a strond still more remote from the national interests of the states which served this meal, from hors d'oeuvres to fingerbowl, with such punctilious courtesy.

But of course it must be understood that all that the Führer has done in the way of threatening war has been in the interest of peace! Shakespeare foresaw that too. Understanding full well the pious pretense by which an appeal to violence can be rationalized, he makes the Archbishop of York, who was a party to the conspiracy of the north against the English king, declare that he and his colleagues have taken up

> these ill-beseeming arms,
> Not to break peace or any branch of it,
> But to establish here a peace indeed,
> Concurring both in name and quality.

The spiritual sanction was as highly prized then as now, though it must be admitted that the nazi attitude toward the churches both deprived Hitler of this resource and enabled him to get along very well without it. The rebellion against King Henry was turned into a holy war, so far as York could do it.

> Now the bishop
> Turns insurrection to religion; . . .
> Derives from heaven his quarrel and his cause;
> Tells them he doth bestride a bleeding land
> Gasping for life under great Bolingbroke.

Though he had the decency, or the consistency, not to bring God or religion into it, these later words seem Hitler's own: "a bleeding land gasping for life under"—Benes!

There was a time when Czechoslovakia—or let us still say Bohemia, since we are quoting Shakespeare and should use a name that he would recognize—felt sure of reinforcement, and so could speak confidently of taking the field against a foe far stronger than herself. But reinforcements in such a case are never quite certain until they are actual. Positive promises, like that of France, may fail; and conditional assurances, like that of Great Britain, are still less to be trusted. The conspirators against King Henry hoped Northumberland would join them, but he was slow in joining. Bardolph urged caution:

> My judgment is, we should not step too far
> Till we had his assistance by the hand;

> For in a theme so bloody-faced as this,
> Conjecture, expectation and surmise
> Of aids uncertain should not be admitted.

But all the others, including the doughty archbishop, were willing to take a chance and count on their ally before he came. He did not come, and their enterprise failed disastrously. Bardolph and Benes were wise in not counting on their Northumberlands and Chamberlains until their forces were in the field. There is no collective security unless the forces are not merely expected but actually collected. And even then it is as hazardous as war itself.

No reasonable reading of the signs of our times can make the omens other than alarming. But those who read history as well as the newspapers know that civilization has survived many crises. For the Czechs, what has just happened to them and what will happen in the coming weeks is but one stormy scene in a drama that has lasted more than six centuries; it is not the final curtain. Neither is it Armageddon for European civilization or for the human race. It is dangerous; it is a backset for the freedom for which men have been struggling ever since they emerged from the caves; but it is neither the ultimate disaster nor the most extreme peril liberty has ever confronted.

> O thoughts of men accursed!
> Past and to come seems best; things present, worst.

The fourteenth century Archbishop of York, like many another cleric before and since, blessed his army's banners before the battle and conscripted God as an ally in his bloody enterprise. But time and defeat brought a deeper wisdom. Almost the last words Shakespeare speaks through his lips in this play are these:

> A peace is of the nature of a conquest;
> For then both parties nobly are subdued,
> And neither party loser.

Can it be that the American President who scandalized his allies and a great part of his own people by hoping for a "peace without victory"—meaning thereby a peace without a vaunting victor and a resentful party biding his time for vengeance—had been reading Shakespeare?

What Is Bathos?

EDITOR THE CHRISTIAN CENTURY:

SIR: I should like you to turn your experienced and copious mind to this question. An editor more than most men must murmur (or growl) "bathos!" when his contributor thinks that he is mighty eloquent. But where does the borderline run? When does the sublime drop down to the ridiculous? The lofty flight end in a crash? The hearers not purged by pity and terror but dissolved in laughter?

It is easier to find illustrations from poetry than from prose. You remember

> Over the wires the tidings came,
> "He is no better, he is much the same."

Here is a plain statement, such as a nurse might give to an inquirer at the hospital. But it is bathos right enough. Why? It cannot be that there is a pompous style, which is becoming in poetry, and anything which falls short of it seems out of place. That cannot be; for in the line—

> The sun went down and all the land was dark,

there is a perfectly plain statement, yet it is not only poetry, but poetry of an unforgettable beauty.

Or if we take the hymn which our fathers are said to have sung:

> Ye finny monsters of the deep
> His praises loudly shout;

we should decidedly class this as bathos. Yet when we read—

> Praise the Lord from the earth, ye dragons and all deeps,
> Beasts and all cattle: creeping things and flying fowl,

we know that we are reading noble poetry.

You will remember how certain writers once set themselves to compose an alleged line of Wordsworth in one of his moods when he sank into bathos; the honor of the best parody went, I think, to Tennyson for the line: "A Mr. Wilkinson, a clergyman." Reverent lover of Wordsworth as I am, I must admit that Wordsworth might well have written that line. It is bathos without doubt; but why? Is "Wilkinson" a name unsuited to poetry? Or is "clergyman" to be kept to prose? Must he be a "priest" or "pastor" or "hierophant"? And if in the narrative there is need to introduce a Mr. Wilkinson and define him, how could it be done more simply?

We are in danger today of escaping from bathos by escaping from eloquence. The man who does not soar will not crash. We can afford to smile at the anticlimaxes in the orations or poems of other days; at any rate we do not sink so low. Our speaking is on a severely practical level. Our preaching eschews the rhetoric of other days. Even our poetry borrows its imagery from the material and mechanical things which are about us in our modern civilization. We are not in danger of slipping from the razor-edge on the mountain height. But wasn't it worth an occasional downfall if we were lifted ere we knew it by the orator or the poet into the heavenly regions?

For my own part I think that bathos where it is found shows a defect of the spirit. Perhaps the poet cannot keep the height which he has won. Perhaps the orator has not let his whole personality be mastered and loses his inspiration because there is no more left of him upon which that inspiration can fasten. Inspiration surely can only work in the soul which aspires; and when aspiration fails, the crash follows. Or perhaps it is nothing more than a lack of all perspective, and the man does not know what is great and what is little.

There is one perfect example of bathos in the New Testament: "And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor." But the plain fact is that many readers of the gospel do not see what a fall was there!

Ever yours inquiringly,

QUINTUS QUIZ.

Palestine—Chaos Without End

By Albert Viton

Jerusalem, Sept. 10.

I AM SORRY to trouble the readers of The Christian Century again with a tale of the woes of the Holy Land, after promising them to leave the country. Unfortunately, however, I am still here. Historical studies as well as a natural desire to be present when the curtain finally falls over the huge tragedy which has been the Holy Land have kept me here longer than I either foresaw or hoped. And the situation is very serious indeed. The world should know what is happening here.

For it is from a very unhappy Palestine that I am writing. Although the people of this country have seen very few good days since the autumn of 1935, never was misery as widespread as it is today. Economically the country is ruined, and it will take many years before it will lift itself back to the point where it was three years ago. Business is at a complete standstill; there are tens of thousands of unemployed Arabs and Jews; the country's burden of debts has become vastly heavier and thousands of poor Arab farmers, who are forced to pay an interest rate anywhere between 25 and 300 per cent, will probably never release themselves from the new burden. Tourism, which always constituted a significant item in Palestine's economy, has dwindled to insignificance. The large surplus in the government treasury has disappeared into smoke—literally, into gun-smoke. Very few families now earn their way; and there is actual starvation in the land.

Arabs Are Chief Sufferers

Although the Jews were first to suffer economically from the disturbances, it is the Arabs who now are the chief sufferers. Most of the progress made laboriously since the end of the World War has been wiped out. Arab villages have been destroyed by tanks, which leveled them to the ground, and Arab houses have been blown up with dynamite. Jenin, an ancient Arab city, is now a heap of ruins as a result of military action. Collective fines levied on villages and towns have taken away from the poor inhabitants not only all their cash savings but frequently their household goods and work animals as well. Inevitably, household goods are not improved when the military goes through them in search for hidden arms. British soldiers are as considerate and careful as any soldiers can be; but it would be too much to expect them to handle with great care furniture and other articles when searching for ammunition. Fellahin have had their work animals taken away and their primitive agricultural machinery smashed to pieces; their accumulated food provisions, which are supposed to last them for a year, have very frequently been spoiled; and much land remains uncultivated.

Even worse is the situation in the cities. Thousands who had employment a few years ago are now starving and hundreds of families have been reduced to poverty. The city Arabs are finding themselves between the devil and the deep blue sea. If they side with the rebels and aid them, they are punished by the government; if they attempt to remain aloof, they are killed by the terrorists. Especially bad is the condition of Christians. The Moslems don't trust them and demand of them huge financial contributions. Dozens of Christian families from the countryside have had to migrate to the cities during the last few months, where they are living amidst the greatest misery. Those who are suspected of loyalty to the British authorities are rapidly done away with. Hundreds of families have left all their property and escaped to neighboring countries.

Revolutionary Exactions

Revolutions are always costly affairs, and the one in Palestine is no exception. The rebels, or terrorists, or men in the mountains, complete what the government began. They, too, levy fines on villages and collect taxes, compelling wealthy people to make generous financial contributions on peril of their lives. Wherever they go they quarter themselves on the people for shelter and food. I know families in Ramallah and Jerusalem which had to borrow in order to meet the demands of the rebels. The complete collapse of public security is making it impossible for farmers either to cultivate their fields or to sell their products. Palestine's roads and railways have become decidedly unsafe. Land-mines planted on the roads and bombs thrown in markets are keeping people at home.

If there is less actual starvation among Jews than among Arabs, it is for reasons other than economic. The Jewish economy, being far more advanced than that of the Arabs, is naturally much more sensitive. Besides, as I have pointed out before, it was built on rather shaky foundations. Fortunately, however, the Jews have organized a splendid system of self-help, and the community is carrying along the weakest members. An undeclared unofficial moratorium on debts exists within the Jewish community, which is saving tens of thousands of families which otherwise would have been ruined. The Jews are fortunate also in receiving significant sums from abroad. Not only do Jewish institutions collect much money outside of Palestine, but almost every family receives money from relatives. How long the Jews will be able to continue on this basis, is impossible to foretell; but it is obvious that the collapse will have to come if the disturbances continue. When that day comes, there will be more misery and starvation in the Holy Land than at any time since the beginning of the century; for, in contrast to the situation before the great war, Palestine now must import its food.

British Helpless in Jerusalem

I do not know how many people have been killed and wounded during the last two or three months. I am certain, on the contrary, that nobody knows. Nor will anyone ever know. The Arabs care nothing for statistics and hide their dead and wounded whenever possible. But the number of known casualties during July and August

reached to almost 1,200—almost 20 casualties per day, in other words. And this is only the very lowest minimum, and not for the whole country at that, since we know nothing about what is happening in Galilee. Two or three battles between the rebels and the British troops have taken place almost every day during the past two months; very many land-bombs have been planted on the roads which have resulted in many deaths; all sorts of sporadic attacks have taken place. At the moment of writing, Jerusalem, the capital, is completely isolated except for one telephone line to Hebron. All other wires have been cut. The railway, too, has ceased to function. I am told that the rebels removed many miles of track, which they carried to the top of one of the Judean mountains. They are now advertising it "For sale."

Terrorism Inside Jerusalem

Even the capital is threatened. Not only have the terrorists been killing every day two or three Jerusalem Arabs—nearly always Christians—suspected of loyalty to the government, but they have forwarded an ultimatum to the British telling them to clear out within a specified time limit. That the rebels are planning to attack the police stations in order to gain arms has been common knowledge for a long time; and the administration has therefore removed all guns to the central police station. Armored cars with ugly machine guns and small cannon protruding from their turrets are rushing past my window every few minutes as I write these lines. The government does not know whence the attack will come; it therefore tries to be everywhere all the time. And at this very moment, there are at least 200 terrorists in the Old City waiting to undertake some action. Indeed, the whole Old City of Jerusalem is in their hands; the British government has long since ceased to function there. The day before yesterday I walked through some of the narrow lanes of the Old City in the company of two Moslem friends, who undoubtedly have good connection with the rebels, and I had numberless occasions to observe who actually rules, the British or the rebels. On the Via Dolorosa I saw rebel communiques and orders pasted side by side with a government order establishing curfew in the Old City. Many policemen saw these rebel orders, too, but they did not dare to remove them.

Governor Retreats to German Colony

What is happening in Jaffa, I do not know; but it seems to have passed completely into the control of the rebels. The British rule the few broad streets, but the rebels rule the narrow alleys and the back yards; and the latter are far more important. So serious has the situation there become that, for the first time since the British occupation in 1917, a governor is afraid to live in a Palestinian city. Mr. Crosbie has run away from Jaffa and has taken up residence in the neighboring German colony of Sorona; and Mr. Crosbie has always been known to be a friend of the Arabs! No better is the situation in Haifa, where the terrorists have imposed a curfew which is observed by Arabs. As to the Arab countryside, it has long since passed out of the control of the British authorities. The latter simply do not control a single Arab village. British troops make periodic searches in villages and often destroy houses; but control is a totally different thing. Nearly all the fellahin (peasants) have given their loyalty, voluntarily or otherwise, though I think mainly voluntarily, to the men in the mountains.

Not since 1917 in Russia has the world known such demoralization as that which exists today in the Holy Land. It pervades every field of life, and makes itself felt at every turn. Perhaps the disappearance of the last vestiges of public security is not its worst manifestation; what is even more important is that confidence has disappeared. The Arabs now laugh at British authority and joke at its utter impotence. On the other hand, a terrible amount of hatred against Westerners in general and Britishers in particular has developed as a result of the severer measures which the British have been driven to adopt by the growing insolence of the rebels. One can hardly blame British policemen for being rough with villagers who have murdered, sometimes foully, a colleague. It is difficult to criticize the administration for blowing up Jenin following the murder of the district commissioner in his office. But it is obvious that such measures do not increase the Moslem love for the infidel British, nor do extra-legal measures give the Arabs a higher opinion of British justice.

Islamic Loyalty

Indeed, the most important development during the last few weeks has been that more and more Zionism and Jewish immigration to Palestine have ceased to be the major issues in the conflict. Instead, the far more important question of Islam vs. infidelity has come to the forefront. For the first time since the British occupation, the Arabs now realize what British imperialism can be, and they do not like it. Until now they have had a great measure of liberty. The administration interfered but slightly in their lives. Since Jews supplied money to the treasury, Arab taxes were light and above all Arabs had been trained to believe in British justice and fairness. All these things are now rapidly disappearing or have disappeared entirely. The government's hand on the population has been very heavy during the past two or three months; and, Arabs tell me, "if this is British rule, then it must be a fight to the finish. We are Musulmim, and Christian dogs cannot treat us like that."

This new development, plus the greater political consciousness of the Arab masses, plus the economic depression and the destruction of property, has brought into the arena new elements of the Arab population, which until now took but little part in the crusade, and has given it a reserve of man power such as it never had before. For not only is every Moslem peasant of Palestine an actual or potential terrorist but, even more important, Arabs outside of Palestine are gradually coming to take part in the crusade, which has become an all-Moslem and pan-Arab movement. The divines of the Shiah sect of the holy cities in Iraq—undoubtedly the most fanatical sect in Islam next to the Wahabis of the Arabian peninsula—have declared a *Jehad,* or holy war, against the British Empire; and the martial Druses as well have been coming to staff the bands. At first political considerations prompted the Arabs to make Palestine the spearhead of the struggle against European imperialism. Now, however, religious issues are more and more being introduced,

and religion is still a far more powerful force with Musulmim than politics.

Consequently, the solution of the Palestine problem is now more difficult than it ever was; consequently also, the restoration of law and order, at least a semblance of both, will be much more costly in human life and suffering than would have been the case even a few months ago. If, on the one hand, the upswing in the power of the Arabs has meant a stiffening of their political demands, it has also meant, on the other hand, that the British cannot grant those without abdicating their position in the whole Near East—and perhaps as far as and including India. The Arabs are now unprepared to discuss terms and compromises. They now issue ultimatums, as victorious armies have always done. They want nothing less than that the British and the "League of Christian Nations," as Moslems refer to the league, should pack out of Palestine bag and baggage, which in turn is to be the first move in the grand exodus from the Moslem Near East.

Arabs Reject Appeal of Reason

It is entirely regrettable, but the sad facts of the situation make it incumbent upon the British to restore law and order before there can be talk of a permanent political solution. The British have put on an iron glove and, I'm afraid, it will fall very heavily upon the Arab population; but there is no other way out. For a long time they hoped to settle the question through negotiations and to obtain a peaceful peace. Such was the policy of the preceding high commissioner, Sir Arthur Wauchope, a liberal and pacifist gentleman of the finest type. The Arabs, however, did not understand the high moral principles underlying his policy, which the authorities in London followed if only for political reasons, and attributed it to sheer weakness and political degeneracy. Even as late as six weeks ago the present high commissioner, Sir Harold MacMichael, addressed a humanitarian appeal over the radio for the cessation of the "ruinous campaign of murder and sabotage" not only on the grounds of "decency and humanity" but, as he candidly explained, because "those who practice violence do the worst possible service to the very cause which they have at heart. So far from demonstrating to the world that they are fit to govern themselves, they succeed only in proving that they are not; so far from impressing authority with their determination to accept nothing but the full measure of their demands, they make it the more incumbent upon authority not to give way to violence." Unfortunately, however, the Arabs listened to his words with derision and mocked the impotence of the British Empire which has been reduced to having to make such appeals.

Sheer oppression, however, is not a political policy and can never be a substitute for one. After the oppression will have to come a stock-taking; and that will be no less difficult than the suppression. At this moment it is almost impossible to foresee what sort of political solution the partition commission, which is now writing its report in London, can recommend. It is very dubious now whether an enforceable scheme of partition, considering all the factors involved, can now be evolved. Partition was very practical and probably the best solution till about three months ago; but reality is not static. Perhaps the best solution now is to rule the country with an iron hand for a few years and to admit Jewish immigrants till the Jewish population becomes numerically equal to the Arabs. Although such a solution would probably satisfy neither Zionists nor Arabs, both of whom want to be the majority and to rule, it might be enforceable upon both. Certainly such a solution involves less injustice to either than any other scheme except that of partition; and, I believe, both might be persuaded to make their peace with it. Numerical equality would assure security and fair treatment for both without giving domination, which would almost certainly be used unscrupulously, to either.

Home Is Where the Quart Is

By Charles W. Ferguson

ON THE WALL of our local liquor store, which I still unwittingly think of as a bootleg joint, hangs a gilded document in a somber frame. It is got up like a God-bless-our-home motto of the nineties, and at first glance one would suppose that it contained the Twenty-Third Psalm or, perhaps, choice bits for daily living from II Thessalonians.

If you will step a little closer, though, you will make out from the stately lettering that it is headed "A Declaration of Moderation." It avers in its preamble that "this store is dedicated to the proposition of temperance in drinking" and hence will not sell to minors or to persons "giving evidence of intoxication." Nor will it advance credit, since "drinking is for those who can afford it easily."

These prim restrictions are merely incidental to the heart of the message, which, with bold-face emphasis, reads as follows:

> To promote temperance among those who enjoy the use of wine and liquor, this store cordially urges consideration of the home as the most desirable place to drink. We ask our patrons to try this plan because we believe that the sanctity of the home and family will act constantly to foster intelligent drinking.

There is more than an item of Americana in this lusty plea, and more than a pious effort to get you to patronize the liquor store instead of the bar across the street. For the framed pronunciamento, replete with curlicues and doodles and done in a fine illegible hand, is not original with the ingratiating Mr. Pettigrew who runs the local store. It is a document thought out high in the councils of a big retail liquor association and confected by shrewd public relations experts. It is part of the winsome litera-

ture of a campaign to make all of us feel upright, clean-living and manly about our indulgences. The aim of this campaign is to sanctify our impulses, and it rests secure in the knowledge that the American people will never enter heartily into anything, whether it be a war or a pleasure, unless they can feel conscientious about it.

That drinking is not only permissible but actually edifying is an idea so strange as to make us feel elated. As a nation we have believed vigorously in the horrors of drink. For more than a hundred years before prohibition we had dinned into us the conviction that strong drink is a viper. From the days when one of the earliest temperance society leaders became so charmed with the effects of a speech he had made that he got drunk and had to be carted home in a wheelbarrow, to the turbulent and direct action of Carrie Nation, we were brought up on the notion that, while it may be fun to get drunk, the inevitable wage of drinking is sorrow. Not everyone, to be sure, held this dire belief, but the forces of darkness chose to deny it rather than to disprove it.

Distillers Go Evangelistic

Today the distillers and brewers have taken a new tack. They have set about to exorcize the Demon Rum. They have stolen the moral thunder of the temperance crowd, so that we behold not merely a campaign to persuade us that we are entitled to a swig if we want it but a crusade to make us feel that there is something wholesome about drinking, and possibly something therapeutic besides.

To change a nation's moral attitude is a not inconsiderable task and one that calls for more heroic measures than hanging temperance lessons on the walls of a liquor store. Hefty advertisements point a telling finger at us through the morning paper and plead with our better nature in behalf of some particular brand of whiskey. A friendly Y.M.C.A. hand is laid on our shoulder and we are adjured not to have another drink if we are going to drive. One firm, with an admixture of paternal and priestly solicitude, buys space to say: "No person should spend a cent for liquor until the necessities of living are provided—and paid for." This advertisement, heralded in many quarters as a great moral advance, goes on to insist that bills for groceries, clothes, rent, heat and doctors have the first claim on America's payroll, and concludes: "We don't want to sell whiskey to anyone who buys it at a sacrifice of the necessities of life. Fine whiskey can play a pleasing part in the scheme of gracious living . . . but only when taken in moderation and after the bills are paid."

In this and other unctuous advertisements we see a distillery, once conceived in the public fancy as a ravenous beast, cast in the conspicuous if somewhat ironic role of moral tutor. Special occasions, when sentiment is the vogue, call for even more saccharine homilies. Last Father's Day, for example, we were treated to the spectacle of a stalwart father striding across a full page with a clean and uncorrupted youth following worshipfully in his footsteps. The advertisement lacked only a text and benediction to make it a prayer meeting, and the burden of it was that the boy looks to the man for guidance and hence the father should not drink if drinking imperils his sterling worth.

Beer as a Public and Private Blessing

Not to be outdone by the distillers in the effort to enlarge our moral perceptions, the American brewers have formed a lofty "foundation" of their own. The avowed purpose of the foundation is "to align the brewing industry with every force working for the public good in this country—law enforcement, moderation and a recognition of the social welfare." The foundation issues the Brewers' Code of Practice in elaborate and heraldic form, remarkably like that of the declaration in our local liquor store. Adopted by half the brewers of America in convention assembled, it sets forth in eight solemn red and black pledges its anxiety that all laws and regulations governing the brewer's life be thoroughly enforced and obeyed.

The missionary work of the foundation is carried forward by means of a series of high-powered pamphlets, all written by college graduates with B.S. and M.S. after their names. Folksy and weighted with information, these pamphlets are calculated to make the idea of beer as palatable to the American housewife as the taste of it is to a barfly. One pamphlet traces the venerable history of beer, both sacred and profane, pausing long enough to remind us that the sadly depleted supply of beer on the "Mayflower" was a prime reason for the Pilgrims' landing at Plymouth. It also takes up the salutary effects of beer "as a tonic for the weak and aged," puts in plenty of asides about the amount of money from beer taxes that goes for education and public welfare, and asserts that the relegalization of beer reduced American unemployment by seven per cent.

By far the chummiest publication the brewers issue is *Beer in the American Home*. "Time was when beer went on the table as regularly as meat and potatoes," says the author. "Beer was known as an important ingredient in cooking. The sight of beer, the smell of beer, the taste of beer was as common to the senses as sassafras tea, wine-saps mellowing in the bin, the frugal fragrance of gingham or the clean, chaste smell of starch."

What Is Home Without a Schooner?

By the time you have been led by such beguiling prose to the actual menus designed to restore beer to its "proper culinary niche," you have a feeling that a home without beer is like a home without a mother, and you have forgotten the times you got squiffy because someone said, "Let's have another." Here are recipes for such tidbits as melon balls with beer dressing, chocolate beer cake, beer bread, ham cooked with beer, beer spice cake, beef kidney with beer, sweet potatoes and beer, beer cabbage slaw, and cheese and beer sauce on asparagus.

Precisely what effect all this psalm singing will have on our attitude toward drinking, no one can yet tell. Considering the self-interest back of the brewers' and distillers' campaign, one is inclined to regard their comments on our morals as the work of so many sanctimonious pipsqueaks. The way in which the sale of liquor is handled will ultimately count for far more in making up the pub-

lic's mind than the prattle of the advertisements. Since repeal there have been 7,000 local option contests. Of these the dry forces, led by the gleaming Woman's Christian Temperance Union, have won more than 5,000. It does not appear that the tide has turned wholly in favor of "intelligent drinking."

The background of the temperance argument in America is full of lurid excesses. We are, alas, so absurdly used to being lectured and indoctrinated that we are prone to replace one set of reformers with another. If the moralists stop talking, we'll listen to the barkeep. There is a respectable grain of truth in the discourses of the liquor advocates, just as there was some item of sense in the hell-raising philippics of the temperance squads. But that is no reason why the distillers and brewers should overstate their case with the same pompous emphasis that characterized the early reformers.

The odd part of it is that the temperance bands are waging their fight today less and less on moral grounds. Their arguments have a more learned sound, depending even in the elementary branches of their work on reasons derived from physical and psychological evidence. By attempting to capture the moral fortress, the distillers and brewers are using a type of suasion the drys discarded long ago, and by keeping the question of alcohol on a moral plane they seem to be postponing rather than hastening the day when America will have an unemotional view of liquor.

Dropping the Bible

By Claude Allen McKay

ONE SUNDAY morning in the year 1950, the pastor of the Congregational Church in a choice section of a prosperous city announced to his congregation that at the annual meeting of the church the following week he would make a proposal of far-reaching significance, and it would be for them to accept or reject. He hoped for a large attendance because their decision on this proposition would affect their entire church life from center to circumference, from the lessons of the little folk in the kindergarten to the sermons preached in the pulpit.

After the service, there was quite a rush for reservations for the supper which preceded the annual meeting. It looked as if the attendance would be double or treble that of previous years.

The evening of the annual meeting was favorable and every chair was occupied at four long tables stretching across the church dining room. Music and business followed the supper. Then the pastor's part in the program was called for.

Why Keep an Empty Form?

"Friends," he began, "the proposal I am about to make may seem to some of you quite radical. It may shock a few. And yet, have we not almost come to expect to be shocked as we are asked to make one change or adjustment after another in our rapidly changing world?

"I propose that we actually do in fact what for years we have been doing in theory and spirit—*take the Bible off the pulpit; take it out of the church school lessons; and let the minister leave it out of his sermons.*"

There was a painful silence. Then in a minor key he went on: "I confess it is with regret that I offer such a suggestion, but as an American statesman once said, 'we are faced not with a theory, but with a condition.' Times have changed and we must change with the times. If we do not go with the world, how can we serve the world?

"My first suggestion is that we take the Bible off of the pulpit. Many churches have already done that. It is seldom used. Perhaps you know how the Bible got on the pulpit. When the Protestant Reformation, back in Luther's time, shifted the basis of Christian faith and religious authority from the church to the Scriptures, then the pulpit took the central place instead of the altar. And the Bible on the pulpit stood for their basis of faith and their symbol of authority. To us that is ancient history. Why prolong an empty form?

"As to teaching the Bible in the church school, it simply isn't done any more, so why continue to buy church-published lessons which the teachers don't teach? Back in 1938 we were still trying bravely to teach some Scripture but since then it has rapidly declined. One reason is that it has been almost impossible to secure teachers who know enough about the Bible, and how to teach it, to be anything but blind leaders of the blind.

"And as to permitting the minister to omit the Bible from his sermons, even back in 1938 and earlier, many ministers had ceased to take a text for their sermons. Their sermons were topical rather than expository. Some said, 'Taking a text is only a sanctified custom.' 'Furthermore,' they declared, 'the use of a text tends to impress more deeply the old idea that the Bible is infallible and the literal word of God.' Anyway, there are so many subjects in which people are more interested. Why insist that ministers preach about what people believed two or three thousand years ago?"

Facing a New Question

To relieve the solemnity which had gripped his hearers, the pastor suggested that they sing a hymn before they threw this question open for discussion and possible action. So he asked that they sing, "Have you had a kindness shown? Pass it on." But even the happy swing of that song did not relieve the tension on many faces. They seemed to sense the fact that they were indeed called upon to make a decision that might affect their church and its children, for weal or woe, for all the future. The pastor had spoken of it as the removal of a form which was already void of life or reality, but apparently they

were not so sure that there was nothing left of the Bible but a form or shell.

"Well," the moderator of the meeting began, "the proposition is before you. Will you discuss it or do I hear a motion to approve and adopt it?"

One thoughtful member asked if the minister would tell them what he had in mind to *substitute* for the Bible —on the pulpit, in the church school and for his sermons?

Substitute for Scripture

"Yes," the minister answered, rather slowly, as if he were not quite certain himself. "On the pulpit," he said, "I would allow the minister to replace the Bible with whatever he wished. One Sunday he might wish to read from Shakespeare's *Julius Caesar* or *King Lear*. Another Sunday a passage from Browning's *Rabbi Ben Ezra* might supplement his theme. Again it might be Whittier's poems or the *Atlantic Monthly*. I have done some substituting occasionally," the minister added, "and no one seemed to object. One Sunday I read Portia's speech on the quality of mercy. On Memorial Sunday I read Lincoln's Gettysburg Address. And on the Sunday nearest Lincoln's birthday, instead of the usual Scripture lesson, I read Lincoln's favorite poem, 'O why should the spirit of mortal be proud?'

"As for the church school," he said, "we have definitely moved out of the theological into the psychological era. We teach the child not so much about God as about himself, not what to believe but how to think and act. So, in the primary department, I would suggest we make 'Happy' the keyword. We can teach the child about everything beautiful in nature and how to be happy—happy faces, happy songs, happy lessons! In the junior department our keyword could be 'Brave.' Here the stories of heroes of history are told and the child is taught to be brave—physically, intellectually, socially, politically and morally! In the adult department, I would suggest we adopt Socrates' famous dictum, 'Know thyself.' This would mean a psychological approach to the study of ourselves and our life problems.

'Bible Sunday' Once a Year

"In regard to the sermons, you have no doubt already observed what the most modern ministers are doing. They are interpreting political problems which involve the very life and destiny of us all. They are discussing social questions that are fundamentally moral issues, on which the minister ought to speak out. And there are always those personal problems: how to be happy though poor, how to hold your tongue when a show of temper would imperil your job, how to mend a split personality, and so on. The list is endless. People flock to hear them and ask for more.

"Of course," he added, "I would be in favor of a 'Bible Sunday' at least once a year, when the old pulpit Bible would be brought out for exhibition, and the minister might preach that Sunday on something from the Hebrew prophets or the New Testament. I hope I have answered Mr. A's. question as to what we might substitute for the Bible."

"I should say you had answered it quite satisfactorily," the moderator commented, as he arose to preside. But Mr. A. did not look as if he were altogether satisfied with the "substitutes." There followed several brief comments. One man said he thought it was the thing to do if we expected to hold the young people. Another added, "It is worth trying." One brave woman said, "I think it is all a mistake and we'll rue the day we take such a step." Another woman put in, "It seems as if we'd just about done it already; the spirit has fled and we are asked to put aside the corpse."

Then a man arose—somewhat as Gamaliel arose on a famous occasion of long ago—and asked for the privilege of speaking. Everyone there knew this man's background and spirit. They knew he had been a member of that church for over forty years, that he was tolerant and liberal and that he spoke the truth in love.

Timeless But Not Untimely

After a few well chosen words signifying his high regard for the minister and his own love of the church, he continued: "However, I am afraid of this change more than any I have ever heard proposed or adopted in this church in forty years. I voted for almost every one of those other changes but I can't vote for this one. There are times when we may imagine we are going forward when in fact we are proposing retreat. This is a case, I believe, when we need to take a long-range view. It is only with great caution that those of one age should pass the death sentence on that which is in fact ageless. We do want our church to be wide-awake to that which is *timely* but let us not be hasty to discard that which is *timeless*.

"This is not the only generation that has told itself that the Bible was out of date. Voltaire and Thomas Paine declared in their day that within a century the Bible would be found only in museums, or covered with dust in ancient archives. That direful prophecy was made more than a century ago but that same century has seen more Bibles printed and distributed than any other book that ever was written.

"And I had rather not see the Bible taken off the pulpit just because it is a symbol of what the Protestant Reformation stood for. It need not be a fetish; it is a mark of achievement which cost many protesting Christians their lifeblood. Furthermore, I do not believe that Protestantism has spent its force or finished its mission. The word 'Protestant' may be an unfortunate name. 'Prophetic' is much better. But, in my opinion, prophetic Christianity without the Bible will be like a state without a charter or an automobile without headlights. Such a religion cannot live and grow among intelligent people without some body of 'sacred writings' which interpret the principles of that religion in terms of actual human aspirations, strivings and experience."

He paused apologetically. "Perhaps I have said too much." But a number exclaimed, "Go on! Go on!"

"Well," he began again, "I do feel very deeply on this subject. I recognize the drift of the times, but I believe that this is a time when the church should move upstream and not drift. If the church goes with the world, it becomes a camp-follower rather than a trail-blazer.

"And may I say one word about taking the Bible out

of the church school? The Bible is a classic. They are not taking the classics out of the high schools and colleges. Our youth would have more respect for the church if we made a really serious effort to teach the Bible rather than treating it as if it were either superficial or passé. No doubt it is easier to get a teacher in high school who can explain the Diesel engine than to get one competent to interpret great literature or art, but that shouldn't decide the issue.

"I am willing for the minister to choose his own sermon subjects but I can see where he might misjudge the wishes as well as the needs of his congregation. For instance, when he preached on 'The Glory that was Rome's,' he received many words of commendation. Applause is usually the echo of prejudice. But when he preached from the words of Jesus, 'I call you not servants but friends,' some of us felt too deeply to comment. All I could do was to grasp his hand approvingly. The minister might easily have concluded that his congregation preferred to hear the conquests of Mussolini vilified rather than to hear the gospel of Jesus clarified. This congregation is intensely interested in that which is timely and practical but we are also concerned about that which is timeless and spiritual."

The Bible Stays

He paused, then added: "I am sorry to have spoken so emphatically. I do not wish ever to be arbitrary or dogmatic, but this once, even if I must stand alone, I must vote 'No.'" And he sat down amid an outburst of applause that certainly seemed to be unanimous and in which the minister joined heartily. Everyone was moved.

Presently someone offered the motion that the proposal to drop the Bible be laid on the table until the next annual meeting. The moderator declared there was no motion before the house, therefore nothing to be laid on the table. "But," he added, "we can take it to be the sense of the meeting. If so, indicate it by a show of hands." It was practically unanimous.

The minister was asked if he had a word to say. "This is a happy surprise for me," he said. "As I told you, this proposal was what I had come to think of as a painful duty. I am glad to know that you prefer to turn right rather than left. For once I am convinced that the voice of the people is the voice of God. But I cannot carry out this mandate alone. Without your partnership it will fail.

"First of all, the Bible stays on the pulpit. We will use it more and it will have a fresh significance as the charter of prophetic Christianity. And with your help we will gradually bring more real Bible study back into the church school. Some of you may be asked to teach, at least until we can train some new recruits. And we plead for the sympathetic and self-sacrificing help of you parents. If you imagine this is an easy task, you certainly have not tried it. You must share with us the faith that it is worth doing. And it might be well for some of you parents to enroll in the pastor's Bible class for a season. You might discover the Bible anew. Others have done so.

"I assure you I am glad to know that you wish the minister's sermons to be biblical rather than merely political or sociological or psychological. Or, as our brother has so well said, to deal with the timeless as well as with the timely. That does not mean, I am sure, that you wish sermons that denounce the sins of the ancient Philistines but are silent on the sins of our modern Philistines, or that you wish the minister to preach on Jesus' Jericho road parable, with its pious onlookers and its heroic foreigner, with no indictment of similar callous indifference to our Jericho road victims and no commendation for our good Samaritans.

The Timeless and the Timely

"You do not know how often the thought has come to me, Why did I spend three years in a theological school in preparation for the ministry when people seem to be interested in neither theology nor Bible study? I shall be happy to try to prove that the hours I have spent studying the Bible have not been in vain.

"One thing more we must do," he said. "We must have more of our people reading the Bible in the home. Perhaps we shall need a new plan. People say to me quite often, 'I would be willing to read the Bible, but it is so vast, where shall I begin?' I have two plans to suggest which I shall explain more fully next Sunday morning. Some may prefer to read a book at a time. For such we can secure separate copies of almost any book of the Bible from the American Bible Society at two cents each. Others may prefer this plan: I will select forty great chapters (or in some cases two or three chapters in one selection) and these will be announced in our church calendar, one each week for the next forty weeks. You will, of course, not be limited to that one great chapter for any given week; nevertheless, in forty weeks we will have read that many masterpieces from the world's greatest classic."

In the Minister's Study

They sang, in closing, that old hymn, "O God, our help in ages past, our hope for years to come."

When they had all gone home, the minister went to his study. First he knelt to thank God for what had happened that evening. Then he looked for his Bible. "Where could it be?" he thought as he shuffled magazines, papers and books about. There it was! But as he touched it, it seemed to have been given a voice to say, "Thank you for saving me from oblivion this evening."

"Not I. It was the people who did it."

"That is even better. I have grown very tired of my role in recent years."

"What have you been?" the minister asked, borrowing Arthur B. Rhinow's Socratic method.

"To many I have been a fetish. To others I have been a relic inherited from pious ancestors."

"And you wish to be—?"

"A *Power!*"

The Genus Homo

HOW we have battled, since the first ape-clan,
To daunt our foes: tempests, and wolves, and tides!
Yet one more terrible than all abides
With power, gas and bomb. We call him Man.

STANTON A. COBLENTZ.

BOOKS

As an Engineer Sees Russia

IN SEARCH OF SOVIET GOLD. *By John D. Littlepage and Demaree Bess. Harcourt, Brace & Company, $2.75.*

LESS guesswork and more observation, less political theory and more social and economic facts, less prejudice either pro or con and more objective description of conditions and narration of things that have happened, entered into the making of this book than into any but very few of the many recent books about Russia. It is Mr. Littlepage's book. Mr. Bess helped him to write it. Littlepage is an American mining engineer who was employed to go to Russia when Moscow decided, about ten years ago, to go after gold. He remained there until last year and rose to top rank in the soviet "gold trust." He was not a communist when he went, and apparently he was not in the slightest degree infected by his contact with the system. Neither was he particularly shocked by it. His business was to mine gold. "Production" was his watchword.

It is very interesting to get the reactions of a technical man who could focus his attention on one thing and judge all other things by the way they affected that. The advantages and disadvantages of centralized control over industry and the lives of the people as workers are discussed as dispassionately as an engineer might discuss, for example, the relative merits of two methods of timbering or ventilation in a mine.

The soviet high command at first considered interest in gold as one of the follies of capitalism; communism had got past that sort of thing. At the time of the "second revolution," in 1929, that theory was abandoned and gold mining was started in a big way, for two reasons: first, to get the gold, which was important in paying for purchases abroad since Russia had little to sell; and second, as a means of producing a gold rush which would populate vacant spaces in Siberia where the gold was to be found. Stalin had become immensely interested in the story of westward expansion in the United States and the part that gold mining had played in it. (Incidentally, he read Bret Harte. Imagine that!) In both respects the soviet gold campaign was a success, but the second aspect was, in the author's opinion, the more spectacular and significant success. He believes that by far the more important part of Russia is the part that lies in Asia, that Stalin realizes this and has little interest in Europe —none at all in Europe west of the present Russian boundary —and is turning his attention chiefly toward creating an empire in Siberia, which, Mr. Littlepage asserts after traveling through it, summer and winter, for nearly ten years, is not the frozen desert of our imaginations but the greatest and richest area of undeveloped resources on earth.

One may draw interesting conclusions from this with reference to the possible explanation of some current events and possible future developments in Europe. Perhaps that is the reason why Russia so promptly acquiesced in the gobbling of Czechoslovakia. Perhaps it may be a reason for a less determined opposition than has been expected to further nazi advance toward the Black Sea. But that is mere speculation.

Mr. Littlepage is convinced that the charges of sabotage in industrial plants, for which thousands have been ruthlessly punished, were not without foundation. There was sabotage. The purges were the horrible but inevitable result of an attempt to maintain centralized control of the whole life of a nation, and to keep a certain plan in operation by keeping in power those who favored that plan. All opponents of communism having long since been put out of the way, it became necessary to turn upon communists whose ideas did not in all respects conform to the official pattern. The purge came close home to him when his immediate superior and trusted friend, Serebrovsky, who had been virtually the creator of the gold trust and was its very competent and devoted head for nearly ten years, suddenly "disappeared."

However many books one may have read about Russia, this engineer's view will give new facts and perspectives.

W. E. GARRISON.

Books in Brief

DRUMS, TOM-TOMS AND RATTLES, PRIMITIVE PERCUSSION INSTRUMENTS FOR MODERN USE. *By Bernard S. Mason. A. S. Barnes & Company, $2.50.*

Anyone who knows much about the life of primitive peoples knows what large use they make of drums for ceremonial purposes, how seriously they take their drumming, how they can make their drums "talk," and what wide varieties have been developed in form and construction. Mr. Mason makes a serious contribution to the study of these instruments, but his chief interest apparently lies in instructing his readers in the making of such drums and in the use of them in their own scheme of life, especially of course in its more recreative aspects and particularly in camps. He takes his models chiefly from drums of the American Indians. The chief appeal of the volume will be not to ethnologists, who will already know much more than he tells about percussion in their field, but to leaders of camps and teachers who are interested in finding a type of handicraft not very difficult and having an educational value.

MARCHING ORDERS. *By I. V. Morris. The Macmillan Company, $2.50.*

"Interesting" and "unusual" are often oblique terms, but in their best meanings they describe perfectly the quality of this novel. It is the story of Costas, a Greek tailor living in Paris, successful both in his business and in his family relationships. But the sensuous pleasures that have made life sweet begin to pall. Then, apparently by sheer accident, he acquires an airplane and learns to pilot it, with the outcome inevitable—a fatal crash. The plane is merely the outward sign of a subconscious surrender. Costas had long since made his rendezvous with death, though he does not know that, nor does the reader, until the very end. The story is keyed to a chromatic scale, rising at brief intervals in intensity and suspense. Though its action takes place in the mind—or, rather, the subconsciousness—of Costas, it is told in terms of the exterior. Mr. Morris' personalization of the psychoanalysts' struggle between the life and death instincts is something of an artistic triumph.

YOUR LIFE AS A WOMAN AND HOW TO MAKE THE MOST OF IT. *By Margaret Devereux. Random House, $1.95.*

Judging by the advertising literature which accompanied this book, the publishers expect to sell a great many copies of it. No doubt they will. For here is gathered together all the blithely superficial wisdom the women's magazines have been feeding their readers for years—advice on how to be beautiful, or at least charming, how to choose your hat and your haircut, how to decorate your house and bring up your children, and, most important of all, how to get and

keep a husband. Such advice will find many takers in a society which believes that the female's chief function is to be an asset to her husband in one way or another. Mrs. Devereux approves of the society and does her best toward improving its women. The men, she thinks, aren't capable of being improved and don't need to be anyway. She knows her women. One doubts that she knows her men.

LISTEN! THE WIND. *By Anne Morrow Lindbergh. Harcourt, Brace & Company, $2.50.*

Incidentally, Mrs. Lindbergh gives all the facts in regard to the crossing of the Atlantic from Africa to Brazil by the Colonel and herself on the last leg of a flight which began with a crossing by way of Greenland and Iceland, in 1933. She gives them with a good deal of completeness, even to a complete list of equipment with the weight of each item, down to such minutiae as "rubber bands and clips, 1 oz.; sandpaper, ½ oz." Her factual record of the difficulty of taking off at the Cape Verde Islands because of too much wind and at Bathurst because of too little, and of the several unsuccessful efforts at the latter place before the plane, full of gas but ruthlessly stripped of every surplus ounce of equipment, finally got into the air, could be part of a manual for fliers. But all this is incidental. It is as far from being central to Mrs. Lindbergh's narrative as, for example, external events are in a novel by Virginia Woolf. Her main concern is with the inner experience. Taking her time about it, writing a whole book about ten days of waiting and trying and finally flying, she depicts the total experience with great thoroughness and with consummate skill and beauty. If there remained in anyone's mind the least doubt as to her ability as a writer—there really couldn't after *North to the Orient,* but if there had—that doubt must be completely dispelled. Her place in aviation is doubtless subsidiary to her husband's—a function of it, as a mathematician might say. Her place in literature is strictly and independently her own. As it happens, she flies with Colonel Lindbergh and writes about that. But she would write a book worth reading about anything.

MEN OF POWER. *Vol. II. By Fred Eastman. Cokesbury Press, $1.50.*

Professor Eastman has developed a distinctive method in his treatment of biography. It does not consist of the application of an unvarying formula to various individuals, or running them into a common mold. Far from that. But he has found that all the kinds of great men who interest him —and a great many kinds do—have this in common: that they are men who have gained the mastery over themselves, and that they have developed power to lead others. Such leadership does not necessarily imply organization or the creation of an enduring institution. It does imply that from these men emanated a wide and enduring influence. The subjects in the present volume are Francis of Assisi, Leonardo da Vinci, John Milton and Oliver Cromwell. Variety enough, certainly, to test the application of the principle and give wide scope for asking and answering the question: What were these men's sources of power?

Books Received

Architecture of the Earth. By Reginald Aldworth Daly. Appleton-Century Co., $3.00. A college textbook in geology, but a textbook of the new order, fascinatingly interesting to anyone capable of being interested in a vivid, well illustrated and accurate account of the structure of the earth.

Before America Decides: Foresight in Foreign Affairs. Edited by Frank P. Davidson and George S. Viereck, Jr. Harvard University Press, $3.00. (To be reviewed.)

Dead Ned, The Autobiography of a Corpse. By John Masefield. Macmillan, $2.50. (To be reviewed.)

Modes of Thought. By Alfred North Whitehead. Macmillan, $2.50. (To be reviewed.)

The Teacher's Guide to the International Sunday-school Lessons for 1939. By James R. Kaye. John A. Dickson Pub. Co., Chicago. Notes and comments on the uniform lessons for next year, with questions and topics for study.

A Guide to the Understanding of the Bible. By Harry Emerson Fosdick. Harpers, $3.00. (To be reviewed.)

Between You and Me, My Philosophy of Life. By Edgar A. Guest. Reilly & Lee, $1.50. Not too deep perhaps, considered as a philosophy, but a healthy, hopeful, generous plan for living. Mr. Guest is not preoccupied with "influencing people," but he has a good deal to say about "how to make friends" and make people like you, by deserving to be liked, and how to live happily and harmoniously in a rather rough world. It is all the better for being in prose.

The Second World Conference on Faith and Order, Edinburgh, 1937. Edited by Leonard Hodgson. Macmillan, $2.50. The complete and official report of the organization, proceedings and findings of the Edinburgh Conference. Indispensable for record and as a basis for further development of the faith-and-order topics.

There's No Place Like Home. By James Lee Ellenwood. Scribners, $2.00. (To be reviewed.)

Let Not Your Heart Be Troubled, Selections of Comfort and Courage. Chosen and arranged by James Dalton Morrison. Willett, Clark & Co., 40 cents. This beautiful booklet is not intended to be a "proof of immortality." The argumentative mood is far from it. It is an anthology designed as a message of consolation, through the quickening of faith and vision, for those who have been bereaved. The pastor who will keep a few of these little books on hand to give to those whose hearts are troubled will be extending and enriching his ministry.

Write Your Own Ten Commandments. By Bernard Eugene Meland. Willett, Clark & Co., $1.50. (To be reviewed.)

Vesper Dramas. By Marcus Bach. Willett, Clark & Co., $2.50. (To be reviewed.)

The Growth of Religion. By Henry Nelson Wieman and Walter Marshall Horton. Willett, Clark & Co., $5.00. (To be reviewed.)

Private Enemy Number One. By Catherine Atkinson Miller. Round Table Press, $1.50. "The art of understanding yourself." The author has no occult wisdom relating to either personality or happiness, but a good deal of common sense about both. If the book does not tell the intelligent reader much that he does not already know, it invites his attention to a good many things he ought to think about, and perhaps that is an even more useful function.

Broadcasting and the Public, A Case Study in Social Ethics. By the Department of Research and Education of the Federal Council of Churches of Christ in America. Abingdon, $1.50. (To be reviewed.)

Windows on the World. By Kenneth Miller Gould. Stackpole, $3.00. (To be reviewed.)

The Children We Teach. By Edith B. Ruby. Methodist Book Concern, 25 cents. An 80-page pamphlet on the child mind and methods of teaching religion and training character.

Leader by Destiny: George Washington, Man and Patriot. By Jeanette Eaton. Harcourt, $3.00. (To be published Oct. 27.)

Brothers in Crime. By Clifford R. Shaw. University of Chicago Press, $3.00. (To be published Oct. 28.)

Early Pittsburgh Presbyterianism, 1758-1839. By William Wilson McKinney. Gibson Press, Pittsburgh, $2.50. (To be reviewed.)

Just a Moment, Briefest Comments on Religion and Life. By Ashley Day Leavitt. W. A. Wilde Co., $1.25. One-page homilies, or meditations, on large themes and high topics.

Enjoy the Bible's Beauty. By Harriet-Louise H. Patterson. W. A. Wilde Co., $1.25. Lectures on the literary beauty of the Bible, probably condensed, certainly compact. An excellent guide to appreciation.

Draw Up a Chair. By William A. Ridgway. W. A. Wilde Co., $1.25. Stories with a religious purpose, an unconventional tone,

and an intimate appeal. The author writes a weekly column for the *Sunday School Times*.

Christian Fellowship in a World of Conflict. Report of the National Conference of Methodist Youth, Boulder, Colo., Aug. 30-Sept. 4, 1938. Edited by T. Otto Nall. National Council of Methodist Youth, 740 Rush St., Chicago, 50 cents.

The Apocrypha, An American Translation. By Edgar J. Goodspeed. University of Chicago Press, $3.00. (To be reviewed.)

CORRESPONDENCE

Social Conscience No Quaker Monopoly

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "I Became a Quaker," by Eleanor Slater in your Sept. 21 issue is an expression of such great personal nobility that one hesitates to point out what I believe is a bit of fundamentally wrong reasoning.

True, it is offensive to see Packards parked in front of churches that fail to put religion into practice, but do not Quakers own Packards? All honor to the Friends, but they, too, fail to meet fundamental needs of some personalities, and Miss Slater did not have to become a Friend in order to enter fields of desperate human need. One of the churches that conducts an orderly service of worship in a building that cost, perhaps, three millions, has a list as long as your arm of social service projects which it conducts. This church also does much to maintain the spiritual stamina and religious instruction and fellowship which many need in order to sustain conviction and service activity.

Many may guess what Jesus feels when he witnesses an elaborate service of worship. But, while he drove the grafters out of the temple, he did not destroy temple worship, and his followers going to the temple "at the hour of prayer" also met human need along the way. Jesus not only prayed in Gethsemane but realized, too, the need of the Mount of Transfiguration, allowing the vast sea of human suffering to wait for a few minutes at the foot of the mountain.

Interdenominational Bureau of Architecture, E. M. CONOVER.
New York, N. Y.

Jehovah's Witnesses in California

EDITOR THE CHRISTIAN CENTURY:

SIR: I feel sure that many of your readers would appreciate, as I would, a fairly complete statement by you of the decision handed down by the California courts sustaining the expulsion from public schools of the Jehovah Witness pupils whose conscientious religious beliefs forbid them to salute the flag. To some of us such a decision seems contrary to implied, if not explicit, constitutional guarantees and certainly un-American in spirit. It also seems to us—though perhaps the courts could not take this into account—a very sure way in which to make future citizens despise the flag still more and the "satan's kingdom" of which they consider it (and all other flags) an emblem. Most heartily disapproving of their views in this matter I must, as an American with Yankee blood on both sides of the family for three centuries, regret the courts' decision and be very desirous of knowing upon what grounds such a decision rested.

Danbury, Conn. HARRY ADAMS HERSEY.

[In other states, courts have held that school authorities cannot expel students for refusing to salute the flag.—THE EDITORS.]

American Intervention Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: America's most ruinous international mistakes have been committed under the influence of an ancient outmoded delusion, "entangling alliances." It is so obvious as to be almost factual that our present world confusion and despair would have been obviated and that such subversive incidents as those of Manchukuo, Ethiopia, China and Czechoslovakia would have been impossible, if America's "previous attempt at intervention" had followed through, and if America had not abdicated her high privilege and had not muffed her supreme opportunity, by her failure to sit down in cooperation with the nations of the rest of the world, and by her renunciation of her logically placed seat at the head of the table of the League of Nations.

The only reason for harking back to this monstrous mistake is to find compelling reason against perpetuating it by adherence to an utterly discredited international policy of isolation. As we look out upon a deranged world we wring our hands in impotent anguish today, and we will wring them tomorrow in anguish even more impotent, unless we resolutely turn our backs upon the old harmless fear, "entangling alliances," and turn our faces to future cooperation with the other members of our family of nations.

As a final word it may be added that it is unfair to leave the troubled future to God and the "Christian church." It may be that God does not want the world's future left to him, but that he prefers that we bravely go to meet it ourselves and that we do our part, which in isolation we are powerless to do.

Pilot Life Insurance Co., A. W. MCALISTER.
Greensboro, N. C.

Business and Missions in China

EDITOR THE CHRISTIAN CENTURY:

SIR: In an editorial in your issue dated Sept. 14, you say: "As far as we know, this is the first time American missions and business interests in China have found it possible to work hand in hand."

This statement is one which has been repeated over and over until many regard it as true. If it ever had basis in fact it was at a remote date. Certainly no such statement could have been made truly since 1920. In that year a joint committee in Shanghai, composed fifty-fifty of business men and missionaries, undertook the erection of a school for American children. A large plot of land was purchased, ten buildings were erected at a cost of approximately one-half million dollars, and by fall of 1924 one of the finest educational plants in the Orient was in operation. Although the committee depended entirely on voluntary contributions from individuals, firms and mission boards, there was a total indebtedness of less than $36,000 gold at the time the plant was occupied. At this time there were only about 3,500 Americans in Shanghai including children. I think you will agree that this is a fair example of cooperation in a community composed almost exclusively of middle class salaried people.

Shortly before this time, business men and missionaries had united in organizing the undenominational American Community Church, and immediately after the erection of the school, a fine church was erected. Both enterprises are still carrying on harmoniously under the joint management of business men and of missionaries.

There comes to my mind a joint committee of business men and of missionaries to provide relief for suffering Russian refugees after the revolution in Siberia, another joint committee to provide assistance for Chinese refugees during one of the periods of internal difficulty in East China, an instance in which a group of business men joined together to make gifts to children in an orphanage under missionary management, and later to assist the older children in finding jobs.

I distinctly remember one occasion when an effort was made to bring together all the principal Chinese mill owners to consider the question of improving the conditions under which Chinese children worked in industry. These efforts were promoted entirely by members of the business community, but two of the chief speakers were men representing the missionary group. Early in the twenties I was one of two representatives of the American com-

munity on a commission which made a study of educational conditions in Shanghai. Although the committee which made the American appointments was composed entirely of business men, both appointees were from the missionary group.

In Shanghai I was one of the missionary members of the American Club, of the Rotary Club, of the Columbia Country Club, all predominantly business organizations. I found the typical American business man well educated, cultured, deeply interested in his family, making money honestly and enjoying it tremendously, not as a rule deeply interested in religion but aggressively interested in the welfare of China and the Chinese, and quite as desirous of using his business to build a better China as to make money.

The leaders both of the missionary community and of the business community in Shanghai are men of breadth and intelligence. Most of the members of both groups are carefully selected before being sent out from America because of the large responsibilities with which they are to be entrusted. Such men are predominantly cooperative. Let's kill that old misconception concerning lack of cooperation between the business and the missionary communities in Shanghai.

Otterbein College, Westerville, Ohio — WILLARD W. BARTLETT.

To Reelect Senator Nye

EDITOR THE CHRISTIAN CENTURY:

SIR: Your cooperation in publishing the following appeal to your readers would be appreciated:

Wanted: Ten Thousand Americans to Contribute One Dollar Each (or More, if Possible) to a Fund to Help Reelect Senator Gerald P. Nye.

In North Dakota's primary on June 28 Senator Nye ran ahead of Governor Langer, his chief opponent, by less than 7,000 out of a total of more than 170,000 votes cast. A few days ago Langer decided to renew his fight against Nye by running as an independent in November. The outcome of such a contest is very much a matter of doubt.

There is urgent and critical need for funds to finance Nye's campaign. Senator Norris has said it would be "a national calamity if the people of North Dakota did not return him [Nye] to the Senate for another term."

At least ten thousand dollars is needed to prevent such a calamity. This is an emergency appeal to Nye's many friends and admirers throughout the nation. They are urged to send their contributions promptly to the National Non-Partisan Committee for the Reelection of Senator Nye, Hotel Pennsylvania, Washington, D. C.

CHARLES A. BEARD, *Chairman*

WILLIAM S. ABERNETHY	HUBERT HERRING
ALFRED M. BINGHAM	JOHN HAYNES HOLMES
DOROTHY DETZER	EDWIN JOHNSON
JOHN T. FLYNN	OSWALD GARRISON VILLARD

Washington, D. C.

For Legal Aid in Jersey

EDITOR THE CHRISTIAN CENTURY:

SIR: Most of your readers are doubtless familiar in general with the denials of civil liberty and ordinary justice in New Jersey, under the dominion of Frank Hague, who once boasted "I am the law." You will remember that on the witness stand he described an Americanism scarcely to be distinguished from Hitler's nazism. He went so far as to recommend concentration camps in Alaska for those with whom he disagreed.

Now the fight for civil liberty is going on. Mr. Arthur T. Vanderbilt, former president of the American Bar Association and a genuine believer in civil liberty, has volunteered to take certain cases growing out of the experiences of Norman Thomas to the state and federal courts. He is giving his services, but as you probably know, there are rather heavy expenses in connection with the preparation and printing of records, briefs and so forth, to which the Workers Defense League is obligated.

Besides this, there is a new series of cases growing out of the experiences of a Hoboken worker, Herman Matson. Matson is not a Socialist, but a Roman Catholic and a Democrat. He is chairman of the local Workers Defense League in Hoboken. He got a permit for an open air meeting to discuss corruption and inefficiency in the administration of relief in that city under the famous McFeeley family who are Hague's underlords there. The meeting had scarcely opened when it was broken up by an organized gang of toughs who beat Matson and his wife, who came to his rescue, and the next day the poor woman had a miscarriage. Police arrested Matson and held him under the preposterous sum of $5,000 bail for inciting to riot. It was necessary to resort to habeas corpus proceedings to get him out. He was ultimately tried and convicted for disorderly conduct; that is, the use of bad language to the police. The only testimony against him was the testimony of the police which was contradicted by ten witnesses. In a long experience in many courts we have never seen such flagrant and prejudicial denials of justice. We had aroused enough public opinion so that the political machine was afraid to impose such a sentence on Matson as previously in other trials had been imposed on Longo and Burkitt.

The judge gave him a suspended sentence which can be invoked against him if he opens his mouth.

Now, all our lawyers are convinced that the only way to stop this sort of thing is to act against the judge by drawing the case to the attention of the proper legal authorities and seeking his disbarment; to proceed against the leaders of the mob, who are known; and to seek an appeal for Matson. Arthur Garfield Hays and other lawyers will give their services. We must pay something for local lawyers and a considerable sum for records. Whatever Judge Clark finally decides in the C.I.O. case cannot reach all these ends.

The Workers Defense League is a poor organization which has about all it can do to continue its routine work. It has paid already pretty heavily in this Jersey fight. It now seeks to raise the sum of $2,000 in a special fund to clear up these New Jersey cases. We earnestly ask you to contribute. Large sums or small will be very welcome. Checks and pledges can be sent to the Workers Defense League, 112 East 19th Street, New York.

New York, N. Y. — DAVID CLENDENIN, NORMAN THOMAS.

The Critical Hour

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot agree with Sherwood Eddy in many of his premises, such as: "Czechoslovakia was not an upstart republic manufactured in Versailles." Let Sherwood Eddy and all who oppose the Munich agreement consider that the only alternative was war in Europe, in which Czechoslovakia would have gone under, and in which as many innocent people would have been brutally slaughtered as the total population of Czechoslovakia.

If Sherwood Eddy had stood in Chamberlain's shoes, would he have committed his country to war? One of the headlines in the Eddy article reads, "War Only Postponed." Well, even a postponement of war is far more desirable than precipitation into war. And who knows but that a postponement may not lead to an abandonment of war?

Chicago, Ill. — HENRY HUIZINGA.

Labels for Honest Goods

EDITOR THE CHRISTIAN CENTURY:

SIR: Mrs. Maude Taylor Sarvis' article, "Women Who Work For Me," brings again to mind the difficulty the modern Christian faces when he tries to live a Christian life in an unchristian world. Hers is a forceful story and her passionate sense of injustice arises not from figures and theory but from the blighting, damning effect on human personality.

Every time we buy food and clothing, every time we purchase any one of the thousands of articles in the American market, we are in a real sense promoting a system that places profits above personality. The fact that price so governs our buying habits usually means that we give greatest promotion to those very

factories which produce their products under the most unjust conditions.

I am sincerely puzzled about the boycott as a means of Christian coercion, but I wonder if there is not a rising mass of Americans who have become sufficiently conscious of laboring conditions that they would choose the higher priced product if some seal or tag would assure them that it was manufactured under just conditions. Such a system would be a means of expressing this growing public opinion to manufacturers. It would encourage those who are sincerely concerned with the difficulties of facing a competing market and yet maintaining fair labor conditions. At the same time it would discourage those who are making unfair profits from human toil.

I am aware of the many difficulties that would arise over such a system of tagging products with the seal of some disinterested group, but I would certainly welcome the opportunity to express my choice for those products manufactured under fair conditions.

First Methodist Church, JAMES WILLIAM MORGAN.
Corpus Christi, Tex.

What Should America Do?

EDITOR THE CHRISTIAN CENTURY:

SIR: In Dr. Brumbaugh's proposed new American policy toward the Far East, one item is: "A clear statement of America's willingness to support Japan in peaceful and equitable adjustment of territories." Put into execution, this must mean one of five things:

1. America will help Japan to get territories in which the people, or most of them, would prefer to come under Japanese dominion.

2. America will help Japan to get territories in which the people, or most of them, would prefer not to come under Japanese dominion.

3. America will help Japan to get territories in which preference as to coming under Japanese dominion is equally divided.

4. America will help Japan to get territories in which there are no people.

5. America will not help Japan to get any territories.

Which of the five is the line of action to be practically followed in carrying out Dr. Brumbaugh's proposed policy?

Ballard Vale, Mass. STEVEN T. BYINGTON.

Hitler and Chamberlain

EDITOR THE CHRISTIAN CENTURY:

SIR: Keen analysis and exceptional insight are shown in your editorials, but in "Hitler Bestrides Europe," "On the Edge of the Abyss" and "Europe After Munich" you leave unsaid or say inadvertently, it seems to me, what needs most to be said. In other words, I sense your insufficiency, your inability, perhaps, to put in words the things you feel. Your mental reactions to what has been taking place are not clear of the more or less vacillating and sometimes contradictory thinking of the average run of people when caught in a whirlpool of events such as we have run into and are trying to swim through.

I do not deny that "the diplomatic leadership of Europe has passed into fascist hands," as you say. That is frightful to contemplate. But is there not another kind of leadership that yet may triumph over dictators, presidents, premiers and nations, over all their "power politics" and "economic interests"? Is there not a common sense such as that which we have seen a little glorified in all Europe since the choice was made in favor of "peace"? Was Tennyson wrong when he suggested there may be discovered a common sense that shall hold a fretful realm in awe?

Perhaps it is not so much Hitler as the common people to whom the credit of achievement belongs. Perhaps the events of the past three weeks have reached the hearts of the German people in a way they could not have been reached by armies, navies or squadrons of bombing planes. Perhaps we are fumbling with a new and better way of dealing with aggressors. Perhaps, as you show us, *we* are partly responsible for preparing the soil in which dictators and revolutionists grow.

Was it not William Cullen Bryant, in that singularly antique poem entitled "The Sower," who predicted the day—

> When chieftains to the war shall lead
> Whole nations with the tempest's speed
> To perish in a day;
> Till man by love and mercy taught
> Shall rue the wreck his fury wrought,
> And lay the sword away.

Possibly you are right in picturing "a Europe in the grip of a new paganism—a dark and bloody time ahead," but I shall cling to my belief that "what is right is possible and that what is wrong is not necessarily eternal." In the "surrender" of Chamberlain I see the crude beginning of a new kind of diplomacy—a diplomacy in the spirit of him who told us not to resist him that is evil, and who in doing so met death on a cross, albeit with legions of angels at his call. Is it not thus that the new leaven works? The politically wise, the militarists and the "mighty among men" see only truth on the scaffold. But in the shadow stands the divine principle and power that sways the future. "Wake you and watch; the world is gray with morning light."

Moylan, Pa. BENJAMIN F. WHITSON.

Dewey's Record Is Enough

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to take strong but good-natured exception to something in your first editorial of October 12, after having allowed to go by without protest what I consider to be a very much worse offense against fairness, or betrayal of lack of information if not sound judgment, on the part of The Christian Century. You say: "Mr. Dewey does not come before the electorate with quite the aureole of victory that would have been his if his prosecution of Hines had led to the conviction of the Tammany leader instead of ending weakly and impotently in the decision of a mistrial." And then you go on with offensive patronizing: "But even the worst interpretation that can be put on the Hines fiasco implies nothing to Mr. Dewey's discredit more serious than that he is not as careful a trial lawyer as he might be."

Mr. Dewey's record as a rackets prosecutor is something over seventy convictions, one acquittal and one mistrial. I leave you to wrestle with the reconciliation of your statement with the facts, which are sufficient without bothering with any statement that there were special circumstances respecting the one acquittal.

I take The Christian Century quite as much for the value I get out of what I disagree with, as for the other things, and in large part because of the stimulus of the indignation into which it frequently stirs me.

American Christian Alliance, WILLIAM H. ANDERSON.
New York, N. Y.

On Plucking Out Eyes

EDITOR THE CHRISTIAN CENTURY:

SIR: Miss Murray asks us, who oppose a military alliance masking itself as "collective security," to face up to Jesus' word: "If your right eye offend you, cut it out." Let us not dodge this issue. A diseased eye crying for an operation is the world's commitment to the war method. We blind ourselves to Christ's truth as long as we naively assume that war or the threat of war will save Czechoslovakia, Abyssinia, China or our own democracy.

Los Angeles, Calif. ALLAN A. HUNTER.

What Did the President Pray?

EDITOR THE CHRISTIAN CENTURY:

SIR: Congratulations on your splendid editorial, "Europe After Munich." It was not mere comment but interpretation, "devoutly to be wished" in a day of confused thinking. One interesting thing has passed without notice. Did our President cable his good wishes to the "peacemakers"? No, he went almost immediately to Hyde Park to church and prayed. And this, I think, is what he prayed: "Father, forgive them, they know not what they do."

Los Angeles, Calif. FRANKLIN MITCHELL.

Methodists Weigh World Problems

Rock River Conference Ponders Citizenship, War—Pastoral Changes—Unique Ministry Celebrated

(Correspondence from Chicago)

CHICAGO, Oct. 17.—Chicago Temple was headquarters for the 99th annual session of the Rock River Conference of the Methodist Episcopal Church, Oct. 4-9, with Bishop Ernest Lynn Waldorf presiding. It was a busy session. Such matters as the bearing of the approaching unification of Methodism upon the church in Chicago and Illinois, the proper objectives of church work, the service of the church in educational centers and the social and missionary objectives of the church, received most attention upon the platform. But, behind the scenes, no small interest attached to administrative matters and pastoral settlements.

* * *

Methodism in Korea

At the Wednesday session Professor Harris F. Rall, of Garrett Biblical Institute, reminded the conference that "the set of world forces is against the insights of the Christian faith," and later Dr. Ralph E. Diffendorfer, corresponding secretary of the Board of Foreign Missions, provided an illustration of this fact by informing the conference that, in Korea, Methodist and other Christian properties are being taken over by the Japanese government and applied to other uses, and many Korean Christians are imprisoned. Consequently a state of emergency has been declared by the church respecting Methodist work in Japan and Korea.

* * *

Citizenship Committee Reports

The citizenship committee, under the chairmanship of Dean James A. James of Northwestern University, tabled a motion endorsing "no war under any circumstances," but voted to endorse education for world peace and condemned war as "utterly destructive" and as "the greatest social sin of modern times, a denial of the ideals of Christ, a violation of human personality and a threat to civilization." A resolution of the citizenship committee, approved by the conference, stated that "citizens of Illinois need to be awakened to the dominance of the underworld in our political and business life," and especially deplored "the present gambling mania."

* * *

Pastoral Changes

Among the more important pastoral changes, announced at or just prior to the meeting of the conference, are the following: Rev. J. W. R. Sumwalt of the Woodlawn Church, Chicago, exchanges pulpits with Rev. Weldon E. Blackburn of St. James Church, Danville, Ill. Rev. Harold McIlnay, of Glencoe, is transferred to Bath, N. Y., while Rev. W. B. Morgan, of Bath, is admitted to the Rock River Conference. Rev. Ray Honeywell is transferred from Hemenway Church, Evanston, to Vermont St. Church, Quincy, Ill., where he succeeds Rev. Erskine M. Jeffords who is to become pastor of First Church, Wilmette. Rev. Garfield Dawe becomes pastor at Ravenswood; Rev. C. C. Travis, at Hemenway Church, Evanston; Rev. John C. Spencer, at Englewood; Rev. Herbert B. Rhodes, at Austin; Rev. W. J. Scheurman, at Wheadon Church, Evanston; and Rev. Milton D. Bayly succeeds Rev. John M. Schneider at Albany Park. Dr. Schneider has been appointed superintendent of the Western district as successor of Rev. R. Scott Hyde, retired.

* * *

Hyde Park Church Celebrates Unique Ministry

At its homecoming dinner, Oct. 12, the Hyde Park Baptist Church celebrated the tenth anniversary of the ministry of Rev. Norris L. Tibbetts and Rev. Rolland W. Schloerb as co-pastors. This ministry is unique in many ways. The ministers are colleagues; they are equal in responsibility and standing, and it is necessary for them to reach agreement upon all matters of policy and administration. While the ministers are equal in responsibility, they differ in the functions they perform. Mr. Tibbetts is primarily responsible for the administrative and educational aspects of the work, while Mr. Schloerb carries primary responsibility for the preaching and worship. Thus the unusual situation obtains that the senior minister in length of service is primarily responsible for the educational program. Both do pastoral work. But the most unusual feature is that while Mr. Tibbetts is a Baptist, Mr. Schloerb is an Evangelical minister, and still retains his status as a local elder in the Evangelical Church. This is possible since the Hyde Park Church practices open membership. One hears many impassioned demands for the ignoring of denominational lines, and here is one Baptist church that does it to the extent of receiving one of its ministers into membership by letter of transfer without immersion. And the church has prospered. During the ten years of this joint pastorate 873 members have been received, and a broad-gauge program of religious service to the community has been successfully carried forward.

* * *

Sunday Evening Club

Dr. Lloyd Douglas, author of *Magnificent Obsession, Green Light* and other popular novels, was the speaker at the Sunday Evening Club last night, and Dr. Emory W. Luccock, new pastor at First Presbyterian Church, Evanston, spoke on the preceding Sunday. On Oct. 8 Mr. Clifford W. Barnes, president and founder of the club, began his 75th year, and he has been the recipient of many birthday congratulations. As he stepped upon the platform at the opening of the meeting, the 3,000 persons present rose to pay respect to him.

CHARLES T. HOLMAN.

St. Paul Praised As Clean City

Criminals Expelled, Says Stanley High, But Minneapolis Expresses Doubts —Some Important Conventions

(Correspondence from Twin Cities)

MINNEAPOLIS, Oct. 15.—The city of St. Paul is still clean according to an article by Stanley High in the September issue of *Current History*. Mr. High writes that there was a day when St. Paul gave sanctuary to criminals in return for local crime immunity. Now its major crime record is commendable and the city relishes its change of status. Credit is attributed to Commissioner of Safety Gus Barfuss, who is said to be not a politician or a reformer but a policeman who "looks the part," and to Chief of Police Clint Hackert. The people of St. Paul's sister city, Minneapolis, are greatly concerned over a recent grand jury report that the town is "wide open." Many do not hesitate to blame conditions upon the mayor, George Leach.

* * *

Minnesota Baptist Convention Honors Missionary

The Minnesota Baptist Convention was held recently in the First Baptist Church, Minneapolis, of which Dr. William B. Riley, in his 78th year, is the vigorous fundamentalist pastor. The outstanding event of the convention was a testimonial dinner held in honor of Dr. E. H. Rasmussen and Mrs. Anna Salquist. Dr. Rasmussen is soon to retire after serving the state in official capacity for 24 years. Mrs. Salquist, veteran missionary to China, will soon be returning to her field of service to add another term to the 41 years she has already invested in the work. In a stirring address, she pointed out that while the American people are sympathetic with the cause of China in the present conflict, the government has permitted American business to provide Japan with the sinews of war. She pleaded for generous support of all appeals made by the Church Committee for China Relief, stating that a dollar will save a life for a month. Other features of the convention were addresses by President Robert P. Daniel of Shaw University (Negro) and by Harold Stassen, prominent 32-year-old Baptist layman and Republican candidate for governor.

* * *

Sunday School Convention Plans Ambitious Program

The churches of Minneapolis are eagerly anticipating the 80th annual interdenominational state Sunday school convention and seminar on the national teaching mission to be held in Westminster Presbyterian Church, Nov. 2-4. The program is the most ambitious and thorough that has ever been provided and an unprecedented registration is expected. Demonstration classes of many kinds will be a feature of special interest. Judge Luther Youngdahl

is the local chairman. Vice-chairmen are Dean Schweickhard, assistant superintendent of public schools, and Professor Sverre Norborg of the University of Minnesota. Some of the out-of-state speakers and conference leaders are: Drs. Donald Tippett of Columbus, Alfred W. Swan of Madison, J. A. Heck of Cleveland, O. W. Warmingham of Boston, Harry C. Munro and F. W. Otterbein of Chicago, Mark H. Dawber of New York, Donald A. Adams of New Haven, Ray M. Johnson of South Dakota and Charles J. Turck of Philadelphia. The sponsoring body is the Minnesota Council of Religious Education of which Bishop Stephen E. Keeler is president and Hayden Stright and Philip C. Landers are secretaries.

* * *

Methodist Pulpits Get New Pastors

There were announced only two changes in pastorates at the recently held Northern Minnesota Conference of the Methodist Episcopal Church. Dr. Frank Harron has come to the Olivet Church of Minneapolis while Rev. Henry Soltau, assistant pastor of Wesley Church, went to Willmar. Rev. W. A. Pegg of Huntingdon Park, Cal., will succeed Rev. Verner I. Olson at the Fourth Baptist Church. Dr. W. E. Loucks is serving as interim pastor. Rev. O. Milton Lind has resigned at the First Swedish Baptist Church of St. Paul. The church will be supplied by President G. Arvid Hagstrom of Bethel Junior College and Seminary until a successor is called. Dr. James H. Speer, executive secretary of the Minneapolis Church Federation, will preach at the Portland Avenue Christian Church until a pastor is found to take the place of Rev. George O. Marsh, who has gone to Glendale, Cal.

* * *

Other Pastoral Changes

Rev. John S. Higgins has succeeded Rev. Austin Pardue at Gethsemane Episcopal Church to which Rev. Harold Urquhart has recently been called as assistant rector. Rev. Carl Stormo follows Rev. Luther Roseland at the Nazareth Lutheran Church while Rev. Russell A. Huffman follows Rev. Robert Jongeward at the Edgewater M. E. Church. To assist Dr. William H. Boddy at the Westminster Presbyterian Church comes Rev. John B. Harrington, following Rev. Rudolph Berlis who has gone to study in Scotland. Dr. Mearl P. Culver at the Simpson M. E. Church has secured Rev. Clyde Rogers of Tennessee as his associate. The new pastor at the First German Baptist Church of St. Paul is Rev. Emanuel Wolfe. Rev. Wyman Malmsten has left the Powderhorn Park Baptist Church to become field secretary for Bethel Junior College.

* * *

And So Forth

The doctor of divinity degree has been conferred by Macalester College upon Rev. Walker F. Vance of the Macalester Presbyterian Church of St. Paul.

The First Baptist Church of Clark's Grove, largest Danish-Norwegian Baptist church in America, recently celebrated its 75th anniversary. Dr. S. P. Fogdall is pastor.

Dr. Edwin T. Dahlberg of St. Paul was recently appointed chairman of the important program committee for the Northern

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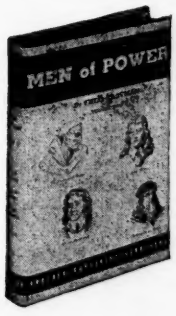

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Baptist Convention to be held in Los Angeles in June.

Rev. Lee J. Beynon of Minneapolis delivered the main addresses in connection with the observance of Religious Emphasis Week at Sioux Falls College.

Dr. George Mecklenburg is back in his pulpit at Wesley Church, Minneapolis, after his annual trip abroad. His Sunday evening sermons on topics of popular interest attract large congregations.

The only three former pastors of the Judson Memorial Baptist Church, of which your correspondent is pastor, will return for a series of addresses in February. They are Drs. Justin Wroe Nixon of Rochester, N. Y., Howard A. Vernon of Chicago, and Mark F. Sanborn of Battle Creek, Mich.

St. Mark's has celebrated the 25th anniversary of the ordination of its rector, Dr. Charles P. Deems.

Rev. Morris Robinson of the Grace Presbyterian Church and Secretary Frank O. Koehler of the Y. M. C. A. are arranging for four noonday luncheons of church laymen and ministers to discuss contemporary social issues. It is hoped that the experiment will lead to a permanent forum wherein pulpit and people may have a chance for exchange of views.

Dr. Shailer Mathews and Dr. Clark M. Eichelberger, director of the League of Nations Association, will soon visit Minneapolis for a series of addresses under the auspices of the World Alliance for International Friendship through the Churches.

G. Merrill Lenox.

Christ Church, Lutheran, in New York, Celebrates

The church that began in a blacksmith shop on E. 14th St., New York City, when Dr. George U. Wenner used an anvil as his pulpit, celebrated 70 years of service on New York's east side Oct. 16-26. Advised to close at the death of Dr. Wenner in 1934 following his 66 year pastorate, Christ Church has been reborn, doubling its church and Sunday school attendance. Among the speakers at the anniversary services were Dr. H. C. Offerman, present pastor, and Dr. Samuel Trexler. On Oct. 16 the congregation entered a church building completely restored and beautified.

National Stewardship Convention Will Be Held in Chicago

The problem of "Stewardship in a Democracy" will bring together Catholic, Protestant and Jewish leaders at the National Stewardship convention to be held at the Stevens Hotel, Chicago, Nov. 1-3, under the direction of the National Committee for Religion and Welfare Recovery. Among the speakers scheduled are Rabbi Solomon Goldman of Chicago, Dr. Edgar DeWitt Jones of Detroit, Dr. E. Stanley Jones of India, Joseph Scott, Catholic leader of Los Angeles, and Dr. A. W. Palmer of Chicago. An attendance of 4,000 is expected.

American Leaders Urge Palestine As Home for Jews

Bishops Stuart, Freeman, Cushman, Holt and Paul Jones and 25 other religious and lay leaders of America recently cabled Prime Minister Chamberlain urging the British government not to abandon its pledges to Jewry for the establishment of a Jewish National Home in Palestine.

England Hopes for Lasting Peace

Hail Chamberlain's Method as New Beginning, but Mourn Fate of Czechs —Roosevelt's Telegrams Praised

(Correspondence from England)

London, Oct. 4.—Midnight had almost struck. Very many, when they heard the prime minister's broadcast, were resigned to the moment when statesmen would "cry havoc and let slip the dogs of war." Then followed a session of the House of Commons, which will be remembered in history. Once more the impossible happened. The prime minister, receiving a note while he was speaking, ended his plain narrative with a word of hope. It must be remembered that by this time the fleet had been mobilized, and of course the fleet comes first in British preparations for war; the army and even the air force must be of secondary importance. Everything was in train. Most people showed whatever stoicism they could muster. The House of Commons went through an experience which is unkindly described as "mass hysteria" and more charitably and rightly, I think, as an unrestrained outburst of joy on the part of those who were delivered, for a time at least, from their fears. Once more the prime minister set out for Germany, but this time after the mediation of Signor Mussolini had been set in motion. The big four met at Munich; and during the night of Friday the news came that they had signed an agreement, and there was to be no war. The end of this world had not yet come. But it was a narrow escape.

* * *

After the Munich Settlement

The story in detail need not be told again—how, for example, Mr. Chamberlain came home in triumph and received a welcome which must have gratified him and made him afraid. A nation which had passed through so many hours of gloom must express its relief and gratitude. Never mind at the moment what had led up to the crisis! At 11:59 P. M., they believed, this man had acted swiftly and without regard for his own reputation or pride to save the world from war, and they hailed him like a king when he returned from his peacemaking. What they will think tomorrow, who can tell? Whether our people agree with his earlier policy or not, they have only one mind when they speak of his courageous breach with precedent and of his real human approach to a situation in which mankind was in danger of sinking into a subhuman hell. Sunday (Oct. 2) and Monday were a time of quiet pondering not so much upon the things accomplished but upon the sequel to them. In the Commons on Oct. 3 the doubts and protests of critics were heard, and the prime minister did not have a House as subdued and malleable as it was last week. There will not be, I think, any vote of censure. Labor and the Liberals will be content to show their gratitude to the prime minister for what was in his heart to do, and their profound distrust of the Munich agreement as one tragic event in the long history of central Europe. The House will certainly support the government. I think the general mind would be in favor of letting Mr. Chamberlain, who has great faith and hope, seek to build upon this achievement of his, and perhaps turn a truce into peace.

* * *

The Churches on the Deliverance

So far as I can follow the story, the churches have not made political pronouncements of any distinctive kind. The spokesmen have been content to call their people to thanksgiving for peace, and to prayer that there may be a new beginning in international relationships. They are ready to accept the methods of the prime minister as an earnest of a new method of personal dealing, more in keeping with the Christian method of resolving difficulties. The Archbishop of Canterbury has spoken more than once with his customary gravity, ready still to call us "back to religion" in the hour of crisis, and prepared to defend the Munich agreement, though with deep sorrow for the Czechs. The Bishop of Birmingham approves the peace, but expressed his doubt about the "appearance of friendliness which seems to condone brutality." He said that "the price paid has been heavy." The Bishop of Gloucester from personal knowledge has denied that the Czechs had ill-treated their minorities, and he calls the terms from which they suffer "unjust but inevitable." Mr. Weatherhead also told his hearers in the City Temple to remember in their hour of rejoicing the price the Czechs are paying for our peace. There can be no doubt that never has the church through its members prayed more earnestly. One friend remarked upon the interesting fact, not without analogy in the Scriptures, that myriad prayers were offered and the answer of peace was given through the instrumentality of—Benito Mussolini!

* * *

President Roosevelt's Letters

It would be a distortion of history to fail to mention the effect made upon the minds of statesmen by the President's letters. There were many who wished that more had been done to carry out his practical suggestions. But when the tale can be told in its fullness, I should be surprised if it did not speak of many heart-searchings caused by these letters in Berlin and Rome. The feelings of our people are expressed admirably in this letter of Mr. Masefield, our poet laureate:

"Sir:—Three things gave us our present peace: first, the heroic self-sacrifice of a proud and noble little nation; then the effort of our prime minister; and then, in large measure, the power of President Roosevelt's telegrams. Let this country never forget his magnificent, wise, timely and perhaps decisive intervention at an instant when peace seemed impossible."

* * *

And So Forth

My readers will almost have forgotten by this time the Sandys case, in which liberty of discussion in Parliament was thought to be threatened. A Select Committee was appointed to inquire and now it has made its report. It appears that almost everybody concerned was guilty of "misunder-

standing"; but why great statesmen should be so prone to misunderstanding we are left to conjecture. Anyhow the case gives a salutary warning.

The Church Congress meets at Bristol this week; but it will be more possible to discuss next week what the speakers have to say upon "the gospel to this generation."

The "proms" ended in their customary way on Saturday last, and summer time on Sunday. These are signs that the autumn is upon us. But the trees are still for the most part green, and the autumn colors may be delayed.

Among books noted to be read are *Thus We Are Men* and *The Unforgotten Years.* The Religious Book Club has begun its second year excellently with Mr. William Paton's *World Community,* a wise, well balanced, powerful treatment of a vital subject.

EDWARD SHILLITO.

Honor Rabbi Philipson for Half-Century of Service

On Oct. 29, 30, Dr. David Philipson will be honored with special festivities for his 50 year leadership at the Rockdale Avenue Temple, Cincinnati, oldest Reform congregation west of the Alleghenies. Among the speakers on this occasion will be Rabbi M. C. Currick, president of the Central Conference of American Rabbis; Rev. Everett R. Clinchy, director of the National Conference of Jews and Christians, and Rabbi Abba Silver of Cleveland.

President of Morehouse College Retires

Dr. Samuel H. Archer, president of Morehouse College, Atlanta, Ga., who has been on leave of absence for nearly two years because of ill health, has retired from office, becoming president-emeritus.

Lutherans Reelect Dr. Knubel As President

The United Lutheran Church of America has registered its approval of its present executive officers by reelecting them. President Frederick H. Knubel and Treasurer E. Clarence Miller have been in their respective offices during the entire life of the United Lutheran Church, having first been chosen in 1918. Secretary W. H. Greever has held his office since 1932.

Death of G. A. Miller, Disciple Leader

Rev. George A. Miller, for many years minister of the Ninth Street Christian Church in Washington, D. C., and later pastor in Omaha, died Oct. 9 at Long Beach, Cal., where he had lived since his retirement from active service.

Lutherans Face Problem of German Christian Refugees

Oppression of Jews in Germany under the Hitler regime has created a serious problem for American Lutherans because of the large number of Jewish Christians who have been forced out of Germany by the Nuremberg laws. It is reported at the recent convention of the United Lutheran Church in America that "it is estimated that for every Jew there are two Christians that fell under the ban. Among the victims are many Lutheran pastors and theological students who must seek openings in other countries."

Boston Czechs Utter Warnings

Democracies of World Face Peril, Says Czechoslovakian Club—Liberal Spirit in Religion Grows

(Correspondence from New England)

BOSTON, Oct. 15.—Our section, with its 50 "racial minorities," might well be named "New Europe." Though living here in harmony, none could escape emotional reactions to the tragic events of the past month. The Czechoslovakian Club, in a leaflet issued Sept. 30, recalled that "Bohemia alone, protected by mountain barriers, withstood German expansion. While Germans remained faithful to the medieval church, the Czechs, under the leadership of Huss, struggled against abuses and developed ability for self-government. In 1619, they deposed Ferdinand II and chose the Elector Frederick, a Protestant. Defeat and loss of independence followed. The inquisition reduced the Czech population from 2,400,000 to 800,000. Thirty thousand families fled to all parts of the earth. Some were hospitably received by the Puritans in England. From similar oppression, the Puritans migrated to found Massachusetts. The great Czech scholar, Comenius, was asked to become president of Harvard."

* * *

History Today Repeating Itself

"Should Czechoslovakia fall," the leaders of the Czechoslovakian Club predicted, "democracies throughout the world will suffer repercussions." They have already stirred Boston. A meeting of Czechs and their sympathizers, held in Faneuil Hall, seemed like a funeral. Their plaintive national anthem "Where is my home?" brought tears. Robert J. Watt, of the International Labor Office, said that Sudeten German labor unions face extinction. Two anti-nazi bodies in the United States sent greetings: "Remember, brothers, Germany is not Hitler!" A message to minority leaders in the English Parliament was adopted with applause. The first "Friendship trip," on Oct. 8, appropriately visiting Czech headquarters, saw a demonstration of their art and culture, and heard them assert the determination to perpetuate it here until happier days return to Europe. And Brown University has cabled to President Benes an invitation to become "visiting professor" of international affairs.

* * *

'A Warning to Other Democracies'

At the opening lunch of the Twentieth Century Association, this afternoon, the speaker was Dr. Robert C. Dexter of the Unitarian Association. He has just returned from a tour of central Europe, where that denominational movement is strong. The wife of President Masaryk was a Unitarian. "If one may judge the future by the past, the democratic and national spirit of the Czechs, which carried them through the 300 years of Austrian oppression, will reassert itself. But whether they have any future depends on the attitude of western democracies. In addition to the shock of their betrayal, they face the problem of refugees. Approximately 1,000,000 must return to areas now occupied by Germans, and 850,000 desire to leave the ceded territory, besides thousands of Jews, many three times refugees. The immediate task is to assist the Czechs to

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face this stupendous human problem. A movement is already started to raise money and send Americans to help. This is only the beginning of German expansion into eastern Europe. Czechoslovakia's fate may be a warning to other democratic nations that they must unite or perish!"

* * *

Signs of the Reactionary Spirit

The danger in America is less from foreign attack than from the spread of the same intolerant spirit here. A Medfield schoolteacher, Miss Christina Alach, has been dismissed because she joined in picketing the British consulate on Oct. 1 in protest against the dismemberment of Czechoslovakia. Orville S. Poland, chairman of the Civil Liberties Committee, has taken up her case. It appears that her father is an official of the International Workers' Order, whose insurance license was suspended May 23, for allegedly engaging in communistic activities. It appealed to the Supreme Court. On Oct. 3 members of the Boston city council from the strongly Roman Catholic districts of Charlestown and East Boston, introduced a resolution calling upon the Federal Commission to deny Judge Joseph F. Rutherford the use of the radio because he had attacked the church. "When a man's religion is so dear, he does not want to hear anyone attack it." Why not turn off the radio?

* * *

A Liberal Interprets Cardinal Newman

In contrast with all such attempts to suppress free discussion, was the first appearance before the Universalist ministers' meeting, Oct. 11, of Dr. Robert Cummins, who this month begins his work as secretary of the General Convention, with residence here. He surprised his hearers by taking as his theme a scholarly study of the career of John Henry Newman. "Liberals are interested in men who have so changed their opinions. Newman was sincere. His early emphasis on the church logically led him on. He had a skeptical intellect but the spirit of a mystic. Soon after he entered the Roman church, came the papal assertion of the pope's infallibility. He dared to criticize it as untimely. Yet the next pope made him a cardinal! Toward the close of his career he said that he had added to the articles of his creed rather than denied what he first held. That he drank to conscience first, then to the pope." Is not the hope of Americans and the world to be found in mutual understanding between such "liberals" and such "catholics"?

* * *

Constructive Religious Developments

The Lord's Day League is deeply gratified by the response to its designation of Oct. 23 for emphasis of Sunday observance. "The very existence of the church depends upon it. Sunday should be kept free from all unnecessary commercial activity, and used to restore man's depleted energies of body, mind and spirit." Representatives of the league in each of our six states endorse the program for use of denominational gatherings, regular services and union evening meetings.

The increasing recognition of the place of children and youth in the life of the church is becoming noticeable. It was the main theme at the Suffolk North Congregational Association this week.

E. Tallmadge Root.

Church Deplores Labor Law Lag

Presbyterian Synod also Demands Teetotalism—Richmond Church Receives Million Dollar Legacy

(Correspondence from Virginia)

Roanoke, Oct. 13.—The adoption of a report rebuking the general assembly of the state for its failure to enact much needed labor legislation featured the 151st annual session of the Presbyterian Synod of Virginia, meeting in Richmond. Presented by the synod's committee on social and moral welfare, the report declared that other states have been much more progressive along this line than the Old Dominion, and deplored the comparative indifference of Virginia's lawmakers toward unsatisfactory industrial conditions in the state. It also recommended that the synod urge labor and industry to practice the Golden Rule, and that the church recognize its responsibility "for reaching all people in these areas with a full gospel adequate for all the relationships of life."

The synod also adopted a resolution urging every member of the church to abstain from the use of alcoholic beverages, pronouncing total abstinence the ideal of the church, deploring the widespread compromise of this ideal by church members and officers who otherwise lead exemplary lives, and calling on Presbyterians to assist in the moral and spiritual rehabilitation of the victims of alcoholism.

* * *

Bishop Consecrated in Family Ceremony

Historic St. Paul's Episcopal Church, Richmond, was the scene of an impressive two-hour service Sept. 28, when amid much pomp and splendor Dr. Beverley D. Tucker, rector of the church for many years, was consecrated bishop-coadjutor of Ohio. The brother of the bishop-elect, Rt. Rev. Henry St. George Tucker, presiding bishop of the Episcopal Church of the United States, officiated at the ceremony. Two other brothers, Rev. Herbert Tucker of Suffolk, Va., and Rev. F. Bland Tucker of Washington, D. C., and a brother-in-law, Rev. Luke White of Montclair, N. J., acted as attending presbyters. Co-consecrators were Dr. Henry Wise Hobson, bishop of Southern Ohio, and Dr. Charles Clingman, bishop of Kentucky. The sermon was preached by Dr. Robert E. Lee Strider, bishop-coadjutor of West Virginia. Participating in the ceremony were 20 clergy from Ohio and 123 from Virginia, 10 ministers from other denominations and 51 laymen, including 7 college presidents.

* * *

National Catholic Charity Conference Meets

Dignitaries and delegates from all sections of the country came to Richmond Oct. 9-12 to attend the 24th annual meeting of the National Conference of Catholic Charities. Rt. Rev. Monsignor Thomas J. O'Dwyer of Los Angeles, president of the conference, commended the government of the United States for recognizing the right of poorly paid wage earners to bargain collectively through their own representatives,

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[Professor O'Hara is a member of the faculty and the director of dramatic productions at the University of Chicago. Mrs. Bro has long been associated with him in his dramatic work, and has written numerous books and articles.]

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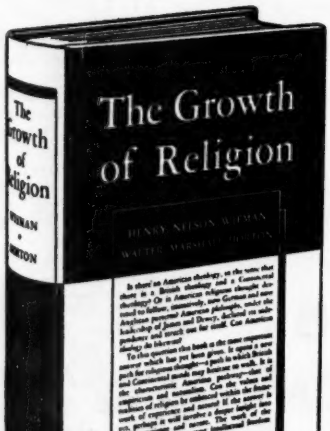

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It is seldom that a book is considered so important that its publication is greeted by a two-page editorial in a great journal. In an editorial entitled "Toward an American Theology" in last week's issue of The Christian Century, the appearance of this book by Dr. Wieman and Dr. Horton is greeted as "news in the world of thought." For "it is news worthy of being headlined that naturalism opens the door to theism and genuine religious faith!"

Further describing the book, the editorial points out that it "makes place for a living God, aye more, that it *demands* a place for him, and that his place is a throne high and lifted up." Moreover, it sees man as "no puppet of nature, but a free and intelligent collaborator in his own destiny and the destiny of the world."

The timeliness of this book is stressed by the editorial. For "the book appears at the very moment when many of the religious leaders of America are turning wistfully toward England and the Continent with a plea to be rescued from the consequences of the philosophy by which their thinking has been molded!" But Professors Wieman and Horton "insist that such men need not look to Europe for salvation, for the word of their salvation is nigh them, even in their mouth."

Professor Horton's Contribution

WALTER MARSHALL HORTON gives a sweeping survey of "The Historical Growth of Religion." He considers: 1. Primitive Religion. 2. Oriental Religion: India. 3. Oriental Religion: Eastern Asia. 4. Occidental Religion: Parsiism, Judaism, Islam. 5. Occidental Religion: Christianity. 6. Modern Religious Tendencies. 7. The Nature of Religion in the Light of Its History.

Professor Wieman's Contribution

HENRY NELSON WIEMAN, in his discussion of "The Contemporary Growth of Religion," considers: 1. New Growths in Religion. 2. The Fact of Religious Living. 3. The Method of Religious Living. 4. Approach to God. 5. Religious Creativity. 6. Guidance of Religion by Reason. 6. Forms of Religious Apprehension. 7. Nature and Destiny of Man.

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and for making it impossible for employers to interfere with the exercise of this right. Gov. Frank Murphy of Michigan, in his address to the conference, pronounced insecurity contrary to the principles of democracy and Christianity, and declared that the economic plight of the nation today is due not so much to faulty individuals as to a false philosophy—that of rugged individualism which involves competitive struggle and glorifies private gain.

* * *

Baptist Mission Board Appoints New Missionaries

Nine new missionaries were appointed by the Foreign Mission Board of the Southern Baptist Convention at its October meeting in Richmond. Executive Secretary Charles E. Maddry reported on his recent trip to Africa. The board declined to grant Dr. Maddry's request that he be released from the assignment of attending the International Missionary Council at Madras, India, in December. Because of international unrest the secretary had asked permission to remain at headquarters, where he feels his presence is needed. A special committee appointed to consider the request unanimously recommended that Dr. Maddry be sent to India to represent Southern Baptists at the important conference.

* * *

Church Receives Large Bequest

In receiving a bequest valued at more than a million dollars, the First Baptist Church of Richmond has become the custodian of the largest single financial legacy among Southern Baptists. The unusual gift, in the form of stock from the estate of a former member, has caused many interested friends to express apprehension concerning the effect such vast wealth might have upon the spiritual welfare of the congregation. Dr. Theodore K. Adams, pastor of the church, has urged upon his people the importance of wise stewardship of so great an endowment. It seems to be the intention of the congregation to use the money in promoting the educational and missionary program of the Baptist denomination.

* * *

Methodist Conferences Discuss Problems of Union

Some of the problems involved in the union of American Methodism were emphasized at the 154th session of the Baltimore annual conference of the M. E. Church, South, which met in Harrisonburg the first week in October. Bishop W. W. Peele presided. The principal attention of the delegates was devoted to a consideration of the possibility of keeping the present conference intact after unification is achieved. Overshadowing in importance even the reading of appointments was the report of the commission on boundaries, which declared: "The entire problem of Methodist union is far more complicated within our own conference territory than anywhere else, due to the overlapping of the three participating churches, which in turn overlap state lines, with now a newly established jurisdictional line cutting through everything." The line dividing the southern from the northeastern jurisdiction of the United Methodist Church will split the Baltimore conference and throw part into each of the new divisions.

J. MAURICE TRIMMER.

Gotham Churches Move Northward

Cornerstone Laying for Church of Epiphany Marks Trend—Dean Matthews at Trinity

(Correspondence from New York)

NEW YORK, Oct. 17.—Typical of the uptown movement of city churches is the laying of the cornerstone of the new Church of the Epiphany at York Avenue and 74th Street. The church was organized 100 years ago downtown at Stanton Street. After 40 years it moved to 50th Street east of Third Avenue. Then it combined with St. John the Baptist Church at 35th and Lexington. The upper east side is the mecca of city congregations following the wake of wealth and bids fair to be as much overchurched as other formerly favored localities downtown have been. But the Epiphany under its liberal minded rector, John W. Suter, Jr., is somewhat east of the high rental area and will have a real work to do with the population of the large hospitals in its vicinity. Bishops Tucker and Manning officiated at the dedication. Newbold Morris, president of the city council and representative of the mayor, said that the Christian faith was the only defense of democracy here and abroad.

* * *

Conference for Church Workers

An ambitious and comprehensive one-day conference for church workers and parents was held at the Fifth Avenue Presbyterian Church, being conducted by the denominational field secretaries and committees of the church federations of New York and Brooklyn. Among the exhibits was the peace education work carried on largely under the leadership of Mrs. Imogene McPherson who is on the staff of the New York federation. An evening conference on Christian adult education, led by Benson Y. Landis and Ben Leroy Stowell, indefatigable Presbyterian layman, revealed chiefly how little of such education there is, particularly education that involves activity in a parish peace committee or social action group. The Riverside Church seemed the best organized in this respect.

* * *

Magazine Attacks New Deal

More favorable attitudes toward business are being cultivated among the clergy by circulation of Frank Gannett's *America's Future*, published by "a nonprofit educational foundation." The magazine is an attack upon Roosevelt and the New Deal and a defense of "democracy" against "dictatorship." Nine leaflets (to run to 20) on the ideals and accomplishments of business and chambers of commerce are another sign of defensive efforts of the business community to resell itself to the public. "Whatever helps business helps you," is the central idea.

* * *

Harvest Festival At Trinity

The British harvest festival was celebrated in Trinity Church Sunday, with 1500 people crowding the flag-and fruit-decked edifice. St. Paul's Chapel, a few blocks farther up on Broadway, where this service has formerly been held, has become a "chapel-of-ease." Joseph P. McComas, for 20 years its vicar, has retired as vicar emeritus. Its frequent but poorly attended services will be taken by curates from Trinity.

* * *

Dean Mathews on English Spirit

Walter Noble Matthews, dean of St. Paul's Cathedral, London, told the congregation at Trinity that the English spirit in the war crisis was misunderstood here. Englishmen would "suffer the utmost that war could do to them to defend their liberties and culture." But they will also "seek peace and understanding to the last possible minute."

* * *

Attack Profits on War Supplies

The national council of the Protestant Episcopal Church deplored the practice of making a profit out of war supplies both in peacetime or in war, in sales at home or abroad. The council adopted a budget for its work at home and abroad of nearly $2,500,000, $100,000 more than last year's budget, which was not raised. It adopted a plan for coordinating the youth work throughout the church to be carried out by a commission consisting of three members of the national council, ten youth representatives between 14 and 25 years old and three adult leaders.

* * *

Peace Leagues Disagree

The policy of the New York branch of the Women's International League for Peace and Freedom of declining to affiliate with the American League for Peace and Democracy has now been adopted by the national board of directors of the Women's International League meeting at Swarthmore. The league will revoke its former affiliation because it supports a policy of nonintervention and neutrality in foreign wars and the American League favors concerted action to quarantine aggressors.

* * *

And So Forth

Several church anniversaries have been celebrated this fall: St. Patrick's Cathedral, New York, 28 years; Goodsell Memorial Methodist, Brooklyn, 50, Christ Lutheran, 70; St. Andrews Episcopal, Staten Island, 230.

Organizations planning conferences for interracial groups will find a pamphlet, "Guiding Principles and Practical Procedures" for making hotel arrangements precise and useful. It represents the extended experience of the Clearance Committee on Hotel Arrangements for Interracial Groups, 297 Fourth Avenue, which includes in its membership Walter White, Samuel McCrea Cavert, Rachel Davis Dubois, Mabel T. Everett and Ann Elizabeth Neely of the National Board of the Y.W.C.A.

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tion is the name of a new organization which has recently come into existence, with headquarters in New York, which has as its chief purpose the elimination of commercialism from evangelism. The present officers are Rev. Gordon H. Baker, president; Rev. George Wood Anderson, vice-president; Rev. Robert K. Stansfield, secretary, and L. M. Rumford, treasurer.

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Willett, Clark

No War Spirit In Scotland

Men Go to Their Posts, but Hope for Peace Prevails—Increase in Clerical Students

(Correspondence from Scotland)

EDINBURGH, Oct. 3.—The tension of the British people in the recent crisis was centered in London, but the strain extended to the most remote parts of the country. The mobilization of the British fleet specially affected Scotland, the fishing villages of which contribute largely to the naval reserve. The departure of these men to their posts, the calling up of others for air and coast defense, and the enrollment of civilians for all types of service were carried on almost silently. The sober way in which national mobilization proceeded indicated that the love of peace and the yearning for international good will had grown among all classes of the community to an extent which statesmen hardly seem to have realized. There was no trace of a war spirit. On the other hand the horrors of war were brought home to the entire population by the distribution of gas masks. Churches everywhere were open for continuous prayer.

* * *

Radio Creates Calm

A word should be said about the special service rendered by the British Broadcasting Corporation during these dark days. Through its frequent news bulletins, anxious folk in the farthest glens shared in the hour-to-hour story of the fortunes of the forces of good will. These bulletins, together with broadcast services of intercession, created a family sense throughout the whole country and took the sting out of lying rumor. For the calm spirit pervading the country thanks is largely due to the B.B.C.

* * *

Queen Elizabeth At Clydebank

While attention was focused on the crisis in Europe, the queen launched at Clydebank, on Sept. 27, the largest ship in the world, named after herself. In her address the queen emphasized how the very sight of such a great ship showed how essential it is for the welfare of man that the arts of peaceful industry should continue. The thousands who had gathered for the ceremony gave a shout of applause at her reference to the ships "that ply to and fro across the Atlantic like shuttles in a mighty loom, weaving a fabric of friendship and understanding between the peoples of Britain and the United States." The Scottish people echo her words that "it is altogether fitting that the noblest vessel ever built in Britain should be dedicated to this service." In conclusion the queen expressed her belief that by the grace of God and by man's patience and good will, order may yet be brought out of confusion and peace out of turmoil. Clydeside greatly appreciated the presence with the queen of the princesses Elizabeth and Margaret. The latter was presented with a beautiful model of the boat.

* * *

Americans Supply Scottish Pulpit

Rt. Rev. James Black is proving a very popular moderator of the General Assembly of the Church of Scotland. He is pursuing with characteristic energy and passion the church-wide campaign which began in July. He is addressing civic gatherings, church groups and other public meetings, and conferring with groups of office-bearers, women and youth. Dr. Black's congregation at St. George's West has granted him leave of absence during his year of office. His pulpit is being supplied by his brothers, Professor Hugh Black, late of Union Seminary, N. Y., and Dr. Archibald Black of Newark, N. J.; so that America too has a share in setting the moderator free for his campaign in the Scottish churches.

* * *

Scotland and The Jews

Dr. Conrad Hoffmann of New York, secretary of the International Missionary Council's Committee on the Christian Approach to the Jews, has been in Scotland for a week, after an extended visit to Austria and Germany in the interests of relief work among non-Aryans in those countries. Dr. Hoffmann preached to large congregations in Glasgow and Edinburgh, and in the latter city met a representative group from all parts of the country. A proposal that he return to the Continent for special relief work is being heartily supported by the Scottish churches. Among the most interesting of Dr. Hoffmann's meetings was one with representatives of the Jewish community in Glasgow. He is specially gifted in establishing friendly contact with Jews of all types.

* * *

More Men for The Ministry

Two years ago there was a boom in the numbers entering the Scottish theological colleges, and although the peak figures have not been maintained there is a steady stream of entrants with unusually good academic qualifications. It is expected that New College, Edinburgh, will begin this year's work with a total enrollment of 150. The men who have come out of the colleges during these years of crisis are exer-

A letter that got quick attention

Last week the director of religious education in a Buffalo, New York, church wrote: "The Delaware Avenue Baptist Church has started a new class to be known as The Century Class. The material for our discussions is to be drawn from the weekly issues of The Christian Century. This class supplies a need for a mixed forum on 'Christianity in the Modern World.' We will probably be wanting to subscribe for a number of copies of The Christian Century soon. We would therefore appreciate information concerning your 'club rates'—if you have such."

Club rates? Certainly! Any church school discussion class will be surprised and delighted to discover what attractive club rates are available. A post card to Drawer DC, Circulation Dept., The Christian Century, 440 S. Dearborn St., Chicago, will bring full information.

cising a decisive influence in the life of the church. Undoubtedly a strong youthful leadership is arising.

KENNETH MACLENNAN.

Dr. Oxtoby, Educator, Dies Suddenly

Dr. W. H. Oxtoby, former president of the San Francisco Theological Seminary, died suddenly at his home in San Anselmo, Cal. Dr. Oxtoby retired from the presidency two years ago, continuing to teach as a volunteer.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Arkansas Traveler

(Bob Burns, Fay Bainter, Dickie Moore) (Para) Amusing, often improbable but well-knit little story of small-town life with engaging characters and appealing action. For old friend's widow, hobo printer saves newspaper, builds radio station, rids town of crooks—and leaves audience happy.

For A: Very good of kind. For Y and C: Amusing.

The Chaser

(Dennis O'Keefe, Lewis Stone) Lively melodrama in hilarious mockery of law, courts and legal ethics. Shyster-lawyer hero gets rich at ambulance-chasing with help of drunken, crooked doctor (Lewis Stone), outwits justice, nullifies evidence by marrying girl hired to get it, and goes scot-free!

For A: Hardly. For Y: By no means. For C: No.

Girl's School

(Ann Shirley, Nan Grey, Noah Beery, Jr.) (Columbia) Somewhat romanticized and exaggerated story of girl's boarding-school life. Problems of snobbery, scholarship students, broken homes, parental wealth's effect on administration fairly accurately shown. Thrills, pranks, crises of 'teen age make the picture.

For A: Interesting. For Y: Good. For C: Good.

Inspector General

(Czechoslovak, English titles) (Garrison) Dull screening of Gogol's satire on Russia's official graft of 100 years ago. Imposter, mistaken for inspector-general, industriously gathers bribes from high and low in primitive village, and escapes in time. Badly overacted to make it "very funny."

For A: Crude. For Y: No. For C: No.

Moonlight Sonata

(Paderewski, Marie Tempest) (British) Stupid story, woodenly acted save by Marie Tempest, with trite plot only slightly connected to Moonlight Sonata. Some good sets and photography, but mostly a feeble framework for presenting Paderewski's great playing of the classics, its chief value.

For A: Perhaps. For Y: Perhaps. For C: Hardly.

Strange Boarders

(Tom Walls, Rene Saint-Cyr) (G-B) Mystery comedy of much novelty and character interest. Duty calls secret service hero on eve of honeymoon to track spy ring stealing government plans. Charming wife trails hero with laughable complications. Amusingly impossible climax rounds out the lively entertainment.

For A: Good. For Y: Amusing. For C: Probably good.

That Certain Age

(Deanna Durbin, Melvyn Douglas, Jackie Cooper) (Univ) Charming, amusing, well acted story of young girl's infatuation for older friend of father and effective scheme of parents and victim to disenchant her. Understanding treatment returns her to normal. Deanna's songs a feature but incidental.

For A: Enjoyable. For Y: Very good. For C: Good.

When Were You Born

(Anna May Wong) (Warner) Minor thriller, with usual devices of secret doors, clutching hands and murders, but solution is reached mainly through astrological "science." Heroine makes even police take it seriously. Chief value, publicity for astrologers and their public.

For A: Crude. For Y: No. For C: No.

Best Recent Family Films:

Safety in Numbers
Professor Beware
Keep Smiling
Mother Carey's Chickens
Boy's Town
You Can't Take It with You

Best Recent Films for Adults:

Marie Antoinette
Sing You Sinners
Four Daughters
Three Loves Has Nancy
South Riding
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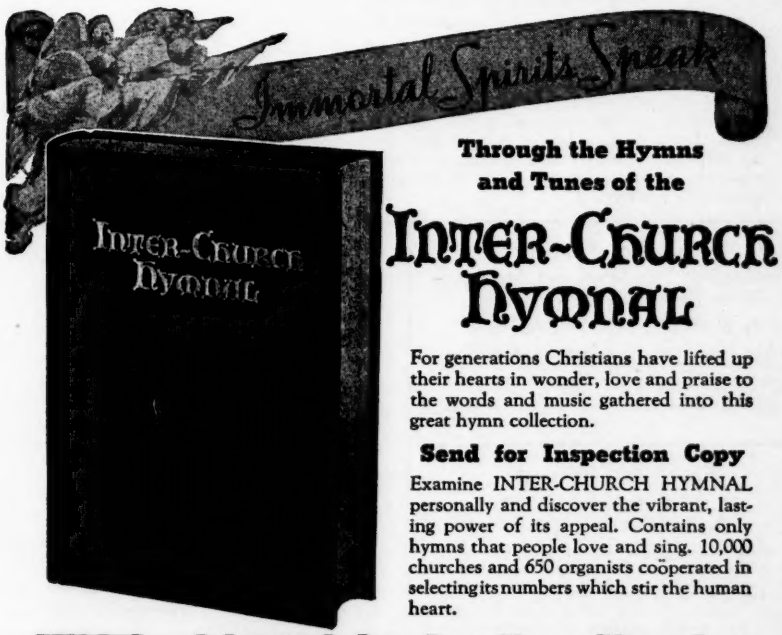

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